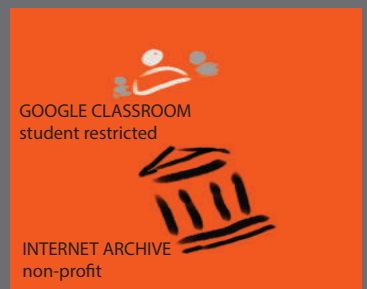


SUBJECT TALKS is a series for university courses of English linguistics at higher learning in a campus environment confused into a better learning for a talk.



Wajdan Raza is a teaching staff at the University of Karachi.



SUBJECT TALKS: talks about multilingual education in postcolonial contexts

A state-government doesn't talk. SUBJECT TALKS.

talks about multilingual
education in postcolonial
contexts

WRITELEFT



-

WRITELEFT is a creative property.

-



FOR THE FAMILIES I HAVE LIVED IN.



-

KU is a state-dependent.

She establishes.





English and language
are not different for
the old branches
touching the human
gathering on the floor
called English.



کئی نُسَبَحَکَ کَثِیراً

That we may glorify
Thee much.

-

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PHOTOCOPIABLE TEXT

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SUBJECT TALKS

MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS

Wajdan Raza
Teaching staff
University of Karachi

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Literacy is the ability and willingness to use reading and writing to construct meaning from printed text, in ways which meet the requirements of a particular social context.

(Au, 1993:20)

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SUBJECT TALKS

I was asked to describe my teaching methodology for a visit and a settlement with an Australian university in 2020. The reluctance I had grown in me had required some words for an acceptable justification and its acceptance. The following I wrote on a paper like this one:

Hardly do I deliver lectures in classrooms of subject and language. Interaction has been the key to an initiation of communication with students of Pakistani origin in Karachi of different zones and resources. Recent information transfer to subject learners might have been observed with teacher's and learner's talks in/and beyond specified time scheduled for frequency of interactions in under-resourced rooms. Classroom management is opened with small talks for student-teacher trust and linguistic proficiency measures and built upon theoretical lectures, reading sessions, discussions and academic partnership for a conclusive presentation into student's/learner's rate and a form of transfer of knowledge for the tests and the scores.

A student of mine may enquire about the true value of the interaction in some episodic relationship of information and structural development for a thought and its travel to a subjective mind for a more lapse and its penetration before it is academically received for a process and a differing product centring around it or across its body of communication. The talks he or she listens to are audio clips of my words about the subject and its texts. The language participation's requirement for the students in a teacher's talk is not just democratizing but establishing a healthy relationship in the room where they are likely to sit and enjoy. The language of the books, the journals, the magazines, the papers, the people and the electronic media changes its patterning in the thinking reception of each mind before it is met with the other and many doing the same differently. The thought developing in the course of some subjectivity of life and practice needs its spatial existence in such a room of teaching and learning or just learning as a continuum for both the teacher and the students as true and closest participants of the communicating in the medium of the air. The tradition of fixities of the teacher's place and the students' ones are common and ensured in a local organization of educational practice in Pakistan. The respect the

-

environment enjoys may contradict the conditions for a life communication in public institutions of higher education here.

Subject Talks is a result of an opportunity created for the students studying in very difficult ranges of rooms of teaching in a two-room teaching department of English of the University of Karachi. The room for them is influenced by criminologists studying and supporting the Islamic scriptures for a correction in the city's prisons. English and its space for education is liberal if not contradictory with the behaviour of the people around the girls and a male teacher of some English attitude in it. The humble head of the department of criminology from the province of Sindh had advised me not to teach the girls. This stress of the community, lack of public funds, Islamic space and its constraint for university girls and increasing gender disparity in favour of girls for a support from the WB, the Asian Foundation and many good funding agencies were changing themselves into a medium for the life that they and I wanted to go into.

Subject Talks has a *you know*, a *we know*, an *I think* and a *you* for the talks stopping the monologic linguistic relationship and finding a mental space of togetherness. The pronominal *we* is slipped into it too. They are not the fillers but the subjective relationship of growth and its liberty for the mind that I need to talk to. The audio recorded sessions are received by the students and the transcripts and edits are here.

Subject Talks is not aimed to lecture but change the information into a life learning.

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SHIRLEY AND THE MASTER

Once upon a time, there was a girl called Shirley. She used to paddle up her pink cycle to get to her master labouring. A grey beard, a long moustache and black, curly head hair had a magical influence upon his bright but assisted eyes lazing in a serious condition of the weather of Sindh. The provincial condition was not just bad because of the mass migrations of the country's families to it but its climatic arrogance upon the speaking inhabitants was difficult to be realized in the parched zone of the master.

"What can we do, master?" she enquired. Shirley was too young to remember the global conditions for political and economic realizations in the living of everyone and everything.

"Can you talk to the reptile?" the master continued. "The snakes have poisons but you feed, you know."

"I do not feed, but I cannot kill them."

"Do you want to kill?"

"No, I do not want to. I want everyone happy."

"American labs have poison centres. They want to learn what poisons the things have for the humankind."

"Master, is everything so precious in the world?"

"Your laziness for the act of the kill is a motivation towards its learning. The being is not just a man. It is the existence. Its absence is its continuity."

"What is it?"

"The speech has the man today that the word and the meaning and the meaning and the word are structuring him. You need him."

"Do I need to learn him?"

-
"Not really. The speech that the being speaks."

Shirley's brown hair was too long to be left carelessly for the eyes. She tied it colourfully and smiled when she planned to go back her home called *The Shirley's*.

Her family members had left for the UK for a permanent residence. She could not leave him. The city's old, clumsily adjusted for her new style of living. A black smart television and a green wardrobe were placed to the two corners of the room open to the dining space reaching the cooking area of some American formulation that everyone could see. The books had been shelved and the tabs had been sent the energy. The communication she wanted was not intrapersonal but connecting, improving and controlling. The master wanted her to see it. She was planning to teach a course and had been given a responsibility in the University of Karachi, a notoriously girls' place for learning the days she was paddling up and down, tying her hair out and smiling for everyone and everything.

Shirley wanted some orderliness before she became a part of the communication that she had developed into *The Shirley's*.

SHIRLEY'S ORDERLINESS

HEALTHY CLEANLINESS	The door to the stole and the bag to the word
POSITIVE SILENCE	The bird to the man and the head to the toes
POSITIVE LEARNING MOTIVATION	The moving dust to the chirping lips
THE SMILES	The eyes to the master
THE OFF-CLASSROOM TALKS	The sound to the speech
TECH GOOGLE RECEPTION	The tip to the sight and the girls to the boys
TECH GOOGLE SUBMISSION	The thinking to the learning
HEALTHY VISITS TO THE CAMPUS	The shoes to the <i>jutti</i> and the word to the meaning

-

TEACHING

Teaching was noble in the religious history because of the traditions of moral values, principled actions and honour in addition to the liberty attached to a human. It has not lost its verbatim but redefined itself in the contesting human population of nearly 8 billion on the planet. A market, supply chain and certified teachers are not the newness of it but a point of realization of information structures structuring the human behaviour for the present and the future. The text written or spoken or saved in some documentation is guided, screened and looped back and forth for the reader or the viewer with or without an idea he or she wants to travel into or sleep walks for. The learner must participate to face the marketization of the relationship developing for their needs, actions and performances.

Is it a matter of a trust between too many groups of humans and things in and across educational institutions? I do not want to know. The truth is the learning is difficult, not because they do not want to come to it but it is connected to the word redefining for a neocolonizing market and some neoliberal controls. The education is a million-dollar work for a small school in the city of Karachi. The English market in or outside the country is far more moneying for an under-privileged or an under-resourced community. Extremely challenged Urdu speaking communities in the city have to have the learning of the schools for a better life in Pakistan if the global citizens want to insist upon the shut-down or stop the *madaaris* (Islamic preachings for the Quran and Sunnah) of Islamic history for a deviant meaning of human life and death and *dunyaa* for the nation-state system. The meaning shift and its problems are too obvious in ethnolinguistic religious speech communities. The Muslims' welfare state must have an insight.

The publications are the past. The new is not seen in the words. The seen is not a sleep walk either. The visual stream of the bright eyes of a Pushtun selling at a cart on the most expensive roads of the city, the red lines in the ones of a Hindu serving ice-cream and yellow jelly in Sindhi-speaking Larkana, and a Punjabi cleaning my house's sideways everyday for his daughter's education are a challenging degree of human literacies for all experiences.

-

The meaning is marketed. The language is valued before it is processed and replied to. It should not happen in a speech community. A psychic development of a political idea for a control of a mind for its material value may have been a reason for a disturbance of lack of mutual intelligibilities among the language users. Their bodies and brains are an environment that needs a motivation of a chemical change for a growth and liberty.

An excellent person must exhibit excellent conditions for life communication. The ability to teach is teachability. The learning must be in acquisition of the abilities of a true human that can read and reply to the market and the word true to its meaning. The language seen is uttered, worded and expressed for a life for the past, the present and the future. The walks may be synced with the musicality of the language.

The HEC-Pakistan and the Statistics Division have reported numerous achievements of the governments since the country's political liberty. The military for education, Islamic values and technological developments are a significant relative performance of the State of Islamic Republic of Pakistan. Radical left and liberal arts are the placid waters for the business, political and military rich groups. However, the contradictory or inconsistent or decisions by authority for political decisions of political groups and organizations have radicalized the norms and the behaviour of the citizens. The nation must thrive.

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KARACHI

'Citi Never Sleeps' was tagged on an American card of my brother when the military had established its contacts with the world and the Muttahida Qaumi Movement (MQM), a leading socialist, liberal movement of Urdu-speaking Muhajirs, the latter had replaced the religious numeracy for an unstable democratic defining construct for the city busy in commerce, television commercials and educational toughness for all religious sects and non-religious firmness of life practitioners. General Pervez Musharraf in Pakistan and the self-exiled movement's founding head Altaf Hussain from London were in the international press. An anti-religious firmness was felt to be a part of the city's life to undo Islamic warship against Russia and gain back the support of the historical American people for a moderation of the religious life. The Punjabi and Pushto Talibans were approaching Karachi for a collateral damage. The Muahjirs' unfortunate engagement in the continuation of the Jihad and the city's Mayor's amazing work for structural development are in a public crisis today.

Karachi is a massively large and unimaginably true urbanity for colour, creed, costumes, and cosmopolitan lifestyle against or with an equally increased minarets and mosques for Muslims. Mr Jinnah, the founding head of Pakistan, wanted a modern welfare state for Muslims wherein everyone including non-Muslims could live happily. Mr Hussain's popularity for urban development, equal rights and provincial liberty had attracted the downtrodden and the educated in Sindh, Punjab and KPK. This increase of ethnic liberty to multiethnicities of a developing nation for human indexing's improvement in the Muslim world seem to have caused a weak intra-ethnic identity but jumped the movement into a national political fairness of justice for the people. Mr Khan's recent persecution in a state-controlled cell is likely to disturb the ecological frame of the nation. The nation needs Mr Jinnah's democratic values and the state must be seen as a welfare for everyone. The bloodshed's history in the 1970s for the continuity of Karachi as the centre's capital of politics and commerce, the 1980s for the ethnic life, the 1990s for the life's results into a conflict with the religion and its biggest KSA's supported Sunni sect, the 2000s for land-grabbing, the 2010s for lawlessness and the 2020s for social deprivation of the Urdu-

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speaking communities in the presence of the massive human and money investments of Punjab and KPK has a reason of a multiethnic extended family of this man who has studied the world in the University of Karachi, the USM-Malaysia and the KCL-London. The KCL's was a failure in terms of a formal study in the Waterloo Campus, but it has maintained its relationship with me. Dr Nick Andon, a teaching staff, was a good friend of mine on Facebook. Dr Malik of the USM wants to work with me, for national strategies, with or without the language planning, in his odd times. The books I read are American and European. Hardy do I see an Asian Press in my studies for some religious and ethnically different young, white, coloured, politically secret faces of Pakistan waiting for my sessions to continue. My airtime seems to have come to an end. The head I have is a bit damaged. The room the university offers has had a bad voice travel and a weak student-teacher and student-student coordination. I asked a friend of mine in the administration if we could improve the conditions of the rooms. He required massive investments of the governments. A medical doctor of PN Shifa helps. I have had to drive for the service and its payment in Pakistani rupees. The University of Karachi's low visibility for such closeness may have the historical seriousness for or about the community or the provincial head's political naughtiness or the goo-miles-away Islamabad, the shifted centre for the Islamic Republic of Pakistan, or the economic meltdown. The traumatic lives of the university's professors need a serious state's attention. Their residences, medical service and the family support are unrealized in the most spending city. The support staff are unhealthy too. Let me report a recent incidence in one of the unspeakably wrong rooms for a continuous university teaching for a bi-sex classroom population of Muslims.

KU's Bright female student: *Sir, what is the scope of the course of linguistics?*

Me: *Do you want to know about its learning scope?*

KU's Bright female student: *Sir...*

Me: *The life. It you will passes on to your children and family.*

KU's Bright female student: *Sir...*

Me: *The other side of it is its economic liberty for those who work. English has it.*

Maybe, she wanted to know about higher education and its continuing part for the one who needs some excellence for a reason. A good national government must differentiate the educated from the poor by offering them a higher living quality. Malaysian government offers a car for mobility, a house for living, medical facility and political support to its citizen receiving higher education. In Pakistan, it is not bad government schooling, it is bad state mechanism. The state language is antidemocratic, non-nation governing when it comes to communication for work at a state-controlled community. The schools, colleges and

-
universities have almost crippled. The power the state and its language asserts could not be sustained by beautifully educated minds as students and teachers. The KU needs a democratic language of the state for the same brilliance it is known for. I have seen many instances here.

A beautiful Baloch for the eldest brother, a sharp Punjab-origin Urdu-speaking Sindhi medical doctor for the tallest one in Adelaide, two white-skinned Indian-origin for two permanent residents of the city and a tanned journalist for an international press for the youngest one are hitched and growing with their kids and relatives. Usman and Tooba, the sweetest gifts, travel to meet and make me happy. It is a city. The two sisters have handsome and hardworking men for their smiling families. Educational structure's informality in the physical setting of the university and political deprivation might have caused a reason to build a life challenge for me.

19th in the Sittal

Once upon a time, there was a man in a paradise called Sittal known for its art, colour and liberty for bright boys and growing girls, smiling men and flaunting women, and flying birds and quick animals. The sound travelled and the sky jumped to the green plant growing a flower all orange to be plucked and picked to her left part of the misty, dirty hair. He saw her in the Sittal for a day of his birth. The sound travelled again rhyming:

Birthday!

It was sent to the eldest bro on his birthday celebrations in Sukkur.

SUBJECT TALKS

MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS

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PRECOLONIAL LANGUAGE INVESTMENT

Stable and regional L1 and L2

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COLONIAL LANGUAGE INVESTMENT

SCIENCE	Almost (regional) religion free, scientific model of governing of/for foreign communities in Asia and Africa
POLITICAL POWER	L1 suppression to the (political) power Growth of English as a fast global language for instrumental use Civil and military services rendered into unique patterns of British labelled communication in terms of talks, attire, food and behaviours (cultural and social context developments) Language referred to as a mark of social identity and idea fixation for further/future linguistically controlled/assisted behaviour of the people and the places.
LANGUAGE	Language idealized as a source of energy and the custodian of ideological power for society if not community

-

POSTCOLONIAL LANGUAGE INVESTMENT

CIVIL RIGHTS

Initiation of civil rights movement in the USA for racial integration seems to have found a space in rejection of apartheid in English (through) language education

Absorption of international communities onto the American lands effected into multilingual supported academic and social programmes

MULTIPLE IDENTITIES IN AMERICAN CLASSROOM

Linguistic diversity, as a result, became a celebrated feature of ethnically identified communities in a developing multicultural, multiethnic and multilingual American classrooms of educational discourse.

Immigrations, marriages, contacts, and settlements were frequently used to identify complex linguistic realities of native/nonnative and foreign/mother tongues in bilingual(ism)'s literature of English language studies.

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CURRENT DEBATES

Debates of mother's/parent's/family language supported primary school education, English instructed K-12, and trilingual policy being promoted on the forums of human rights and UNESCO European and American educational schools have begun systemizing biliteracy.

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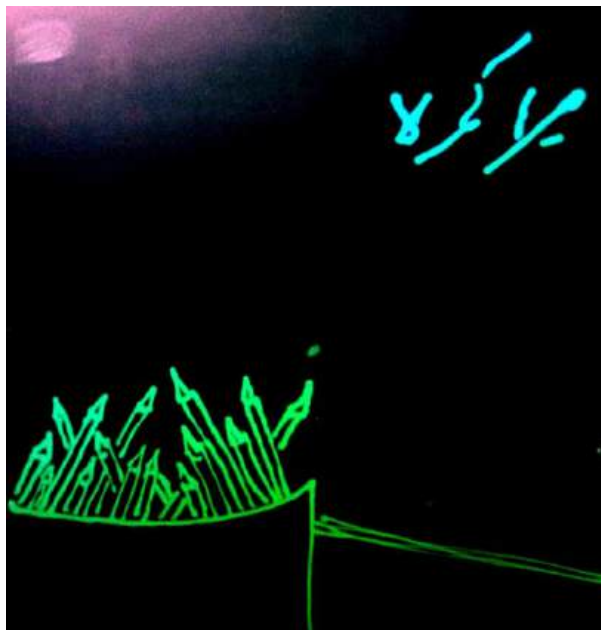
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WRITELEFT writes for kids too.

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CLASSROOM TALK 1

Good morning and Assalamualaikum!

This is Wajdan Raza.

I would like to talk about the course named as Multilingual Education in Postcolonial Contexts. Today's interaction with some of you was really impressive because you had an idea about the language use, and you wanted to see if this use of the language could play its role in the presence of many languages spoken around. I tried to discuss some parts of the course title in this brief talk of mine and wanted to suggest if multicultural and multilingual participation of the user could signify its presence in such courses of English literature and language studies. The term was coined in the States because those who emigrated to it had different languages to share and use for personal identification. The country with its government wanted to use its own main language, you know, inviting them to the values of their living styles.

The language, you know, at times, the language in question for instance, the English language at times, becomes an engaging part of human beings on different parts of the planet. That is, the language has a significant participation in today's themes on this earth. The same language that has had a significant participation and promotion of the living and the being seems to have been projected towards an opportunity of human engagement.

After this human engagement, which is usually known as a match between a man and a woman, as a result of marriage. People can achieve certain objectives for the recognition of human values. Similarly, a language can also engage such persons, with and/or without a cost. This cost is about money. I think the language has no cost at all. That this is one of the cheapest ways of communication these days. Good technology is its assistance. The language spoken in the States or the UK can also be imagined in the city of Karachi and the

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one who uses this language can also be, you know, engaged this way. This imagination can have its positive realization. The language spoken in the US had an opportunity of such human engagement in the past and those who had emigrated to it had been asked to use this learning language, at the same time. They had been asked to share their own values, matched, contrasted with the places. This's multilingual potential. This was worth it, right? And, this was really amazing for all of us because the language in question had a significant formalization of knowledge. That is, that this language had substantial knowledge governance for human beings and it had lots of things to offer to.

The same language used in the K1 or K2 or grade 6 or 7 can invite other language speakers to use some parts of their practices and living ways across their codes of communication. Obviously, you know, switching from one language to the other is quite a complex phenomenon unless and until it's observed and moderated, but the value that is with the being can be shared in a different code. Its changing paralinguistic performance is objectively beyond this linguistic behaviour of the language in question. The linguistic behaviour of the language is that the language spoken must match with the code of communication. English, for instance, is the language of human and human-computer interface (HCI) communication. If someone from the country of Pakistan uses this language, he or she has to match their language behaviour with the behaviour of the one who uses this in different parts of the world. I think this has some collective action. That is, the language spoken here has gotten in its action within the framework of this particular language and has its match with those speaking the same and the ones of many different zones of the world. I was reading in the papers today. The writer had a good point on this. With specific reference to social responsibility, the one who is, say, in the country of Pakistan is in contact with other communities using different languages.

The language spoken has an influence upon the one who uses English here. The language that is coined, that's known as the language of authority, by the way, doesn't show the same authority when he or she walks out of this room of teaching or learning and until he or she is given some roles to perform and some constitutional frameworks or democracies or military relationships or bureaucracies. When it is another language, unsupportive but equally complex because of human growth in it, it may lose this authority. This relationship which I'm trying to talk about, in the presence of the term collective action, may be realized with advantaged and disadvantaged contacts. One of these contacts may have some disadvantage and the other ones might have some disadvantage. That the one—if both of them involved in a relationship that, I think, one of them, the one who has gotten this advantage—may lose it and the other one might challenge him or her. There are many speech communities in contact. Sometimes, they are not in contact either. It is very difficult to imagine if no human community is in contact with the communities here.

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Sindh has gotten many speech communities. For instance, the Sindhi speaking community is in contact with Baloch, Urdu-speaking, known as Muhajirs of Pakistan and Indian origin, Punjabi speaking and Saraiki-speaking, and there are many local variants of the language. All of these community members are in globally connecting lines. Some direct contacts mean that they have face-to-face discussions, some welcoming positive discussions and some negative ones including face threatening. And, there are some indirect contacts, for instance, that the members of the speaking communities happen to read a lot, right? So, they read, watch, and have their own virtual life. They want to use the same. They don't want to get out of it. That's how this multicultural value fixes its potentials to be generated into this observation of educational framework and knowledge. One has to transit from multilingualism to education as the language—that is, English—having its central formation for knowledge dissemination at and across formal school systems.

Let me share some words from Cocco *et al* (2023) highlighting mobilizing sedative effects. The research on collective action has been grounded to varying degrees processes relating to social responsibility or identity, perceptions of the causes of disparities and a group's capacity to address the disparities. The social identity model of collective action, for example, recognizes these processes in terms of group identification, perceived injustice and perceived efficacy as key instigators of the action. We know that this educational platform reduces an educationist or a learner or a scholar to a merely witness or promotion, but it wants its disappearance or removal or reduction. Therefore, you know, you ask to use English for communication and this language, by the way, that we know, is rather common, has this mass governing model of communication.

One of your fellows wanted to care about its standardization. I said, 'Yes, it was really important years ago. Today the language has a technological support and has had its gain over. That is, the same technological part of the language has been used to promote mass governance. So, the standardization has to do with this technological compatibility of the language and its production and reception at two different sites of human communication. That's something amazing these days. Imagine communities by the way, or imagine context as we are in too.'

Can we imagine in the absence of these users in the city or in this classroom of multilingual education?

I stop here. Thank you.

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The same language used in the K1 or K2 or grade 6 or 7 can invite other language speakers to use some parts of their practices and living ways across their codes of communication. Obviously, you know, switching from one language to the other is quite a complex phenomenon unless and until it's observed and moderated, but the value that is with the being can be shared in a different code. Its changing paralinguistic performance is objectively beyond this linguistic behaviour of the language in question.

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CLASSROOM TALK 2

Assalaamalaikum and good morning!

Today's talk is about multilingual education's qualification in its own environment that we interact every day. We remember that this multilingual activity is really significant with human speech communities and contact. We as the speakers and users of different languages appreciate different forms of the same language at times. We will also know that the language spoken can shape itself into certain domains of communication. Let's exemplify the national language—the language of the native if not naturalized speakers in the city, who are too thin to represent statistically—has its binding integration from the mountainous ranges to this Arabian Sea's city. It has its own domains communication and is spoken at home, used at school and written and read in and across Pakistan. Even when we limit the use, we know that it has its home, that is rather local, and its schools that are nationally utilized. The same language has lots of codes. The first code is rather conceptually located and maintained as home, conceptually derived form of human placement. The other one is the school where people, children in particular, are attracted to the use for education. The third one is the family engagement. By the way, this engagement is quite popular in the communities of the States.

You're going to listen to a part of a clip at the end of this talk of mine. The fourth is national integration. We know that the language of Farsi or Persian has its unifying integration. It connects everyone. Everyone in the sense of the being from the department of English next to the one of Persian, a beautifully neat space of the university, and the contextual richness of the language growth of the Muslim communities and its contacts of knowledge with Europe is a representative degree of code development. Let us say the spiritual growth of living beings with and without human (codified) language is translated into many indigenous languages of Asian Muslims. Its literature is a literacy unit of a Pakistani family. The language is unique because of its historical background and the rich information and its structure of history and future perspectives. Home language is different because it has its own people and practices, and sometimes, beliefs. Those beliefs that one acquires can

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have pre-appointed ends to some immediate siblings and texts and clips. The one who is at home can get access to Arabic, English, French or/and Persian here, in addition to local, more vernacular, and differing written languages. If you want to assess your own home language, you need to assess the texts available at different corners of your residential area. You know, their own visual participation can help, you know, generate a kind of language. For instance, some trees, some fountains, some postures, galleries, structural display and decorations and pictures can also contribute to your language development. This interaction that the kid happens to develop requires visual support. Both the textual forms of linguistic interaction and the visual support can be utilized to reason a home language as a synthetic point of orienting the mind for a furthering believing. To the next part of the human growth and its language penetration to the universe of discourse is the differentiation of/from school sketch development of community networking. Even if the national language—although its points of communication have some severity of differences and potential celebrations at a school's point of community networking—has to manage, shift and invite two speech codes at a place of community networking by a code activity pushed to us for a national development of the people through or the same language. This complexity is quite amazing. We know that the languages spoken in Pakistan are equally complex. Their formal introductions to learning and languaging are challenging. What is achieved through multilingual education, I think, is that it can help a kid grow successfully. If he or she is given an opportunity of using their own language at the place of social interactions for some growing networking, we have some good gatherings, happiness and positive communication between students and teachers. The negatively labelled contact that we see in English movies is turned and referred to as a positive opportunity of human community networking. A challenge for its continuity is the people or/and kids from different linguistic backgrounds who can't be given the same opportunity if the teacher is unaware of their languages' performances. If we take an opportunity of English language, we need to think that if it has its inclusive approach because of its democratic structure of community organization of language use. UNESCO has set some objectives for the education. I think the promotion can improve the human conditions. Please listen to a ten-minute part talk about family engagement and supporting multilingual and immigrant families in the States.

These are their challenges. I think, somewhat you may know what challenges they have, you may understand that language barriers that you will see a little bit and other things are there, but before I do that, let me just give you a little bit of context of these numbers because they're pretty big. This is from 202 from the community survey data from the Department of Education. There were 649 000 children that were counted. So, notice what I'm saying. It doesn't mean it's completely correct who were not born here between 5 and 17 who've been in the USA for three years or less. There were 1.5 million children 5 to 17 who've been

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in the US for four years. We know that Florida, California, New York and Texas have the highest number of newly arrived immigrants. We also know that 50 percent of the children identified as Latino or in these newer demographics here that 13 percent of the children who are arrived are from Mexico. The majority, the 21 percent, are from Central America. Any of these newly arrived families resonate, besides, obviously, there's other families from the Middle East, you know, Syria refugee families and etcetera resonate with some of your demographic shift in your school districts. So, in Connecticut, I'm going to share with you because I put up a slide and then I have to share with that because we have in the whole United States nine percent of these children 14 through 17 who arrived three years or less here. They're not even in school. That means we don't know we know 15 of the 18 through 21 did not have a high school diploma. So, what we know is that the scripting demographics is different from what we used to see. So, I need you to think about that when we think about those practices in terms of what it is that you're really doing to engage families with a new demographic shift for a profile for lack of a better word. Is it the same as before or is it that you haven't really thought about it? I just need to think about that. When Lourdes starts sharing her practices and what they do in French for at both other parts of the state, you know, maybe we can talk about how that would work for your high school for your school. So, I'm going to stop sharing the water. Maybe, I'm gonna share with you Christianity. I'm gonna put the graphic for that data in Connecticut in the chat. So, we know that there's psychological trauma that there are barriers. There's lack of understanding. We know that there's cultural shock. There's fear. We know that they don't trust. They don't feel like they belong. Authority roles change within the family. What is that means that a family, a mom, and dad, and kids arrived initially. We know that the children would learn English facts faster than the parents and that perhaps the mom is going to get a job faster than the dad if that is the case and this is a country where family is really important. To think about what those roles won't look like. Now, the mom has to give up a little bit of her power to go to school with her child.

The lady wants to talk about the incentive of the languages of the immigrants of the States. This can reduce language barriers and avoid psychological trauma. It can also help the government engage such individuals and families. The role of the government becomes facilitating and positive, and there is good space for communicative happiness and the shock that such immigrants and families can feel at a place of peace and harmony. A good point of trust can shape itself into the lives of such beings. So, if we come back to our own countries and cities, we have to see if we can also reduce such psychological problems, language issues and cultural shocks. I think, this has its own incentive and this negative teacher-student-teacher relationship. Thank you.

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CLASSROOM TALK 3

Good morning!

If I can continue talking about the talk building up, I would like to summarize what I've said about and add to it. I've tried to establish that many languages are spoken around can be squeezed into formal educational settings if they can be promoted for personal and/or professional reasons, and in countries like the country of Pakistan, the promotion of such and certain languages are really significant because this act of language planners and national administrators can find a way to the expression of an individual trying to separate and differentiate themselves from the others and looking for certain similarities on/about certain ideas of/about the world.

I think this is what education or educational principle may be defined from that the language, the being is blessed with needs its space in certain educational forums and unions. Its informality is certainly realized in some parallel educational activities in the countries including Pakistan.

The user's autonomy is truly realized when the one supporting this multilingual education observes a kid in contact with some individuals speaking and believing in other languages.

I think that's a bit problematic here in the country of Pakistan if it isn't the US. For instance, the complication that we can see here is language prestige, probably, that the speakers using different languages might enjoy certain degrees of it.

For instance, the one who speaks Urdu enjoys it greater, better, than the one who speaks regional language of the same region. It does cause an impact to the introduction of such languages. Before this introduction, we have to see if we can introduce all of these languages this way. I think the easier method is informal activity parallel with educational discourse of/through language.

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The languages spoken or used in the States can be introduced in such a way that those who were immigrants are provided with opportunities of their own expressions and problems and ideas at an educational setting of the government of the United States. I think that's a bit different from the setting of the country of Pakistan. The country of Pakistan lacks the support. Obviously, the support is realized through some government agencies. If the support isn't fine, the government support or government visibility drops a lot. However, this issue is hardly witnessed when it comes to some developed nations growing up with many races and languages. This is where this issue can be separated from/by region and its people. The other point about the same talk developing here must configure itself into language codes' liberty. I think that's a bit technical, but I want you to pay attention to. I've tried to exemplify it in the classroom that the language of Sindhi spoken on a national broadcast isn't the language spoken in certain regions of the province of Sindh. At the same time, if I can recollect a comment of your class fellow, it shares lots of similarities with these dialects, non-standardized forms, probably.

If we can have, say, four to five varieties or codes. One of them is rather standardized, powerful, prestigious and is supported with some government agencies representing some other varieties or dialects of the same that can have a way to its introduction this way. The other way is to have all of these codes compared and matched and celebrated in some educational settings at the national broadcast. They should be seen and listened to and can be compared, matched and represented with/through other languages.

If you can go down and up, you can also talk about the languages. I think that's how multilingual codification and educational formulation can coexist, that the varieties of a particular language may retain some distinguishable ideas. I was trying to give you an example in the language of Urdu

dar-o-deewar suntai hain

We know that such an expression is hardly witnessed at the principle point of English communal arrangement for communication. Languages and the varieties are perceived through the speakers' ideas or the languages' or the varieties' ideas. It's really difficult to separate the ideas from the speakers and the language and the variety. Sometimes, we think that the language retains certain ideas and the speaker has to experience them to make it efficient for the production of some infinite expressions of some finite body of certain structures.

A simpler notion of multilingual education is an introduction of mutually unintelligible languages at an educational place for some liberty for people believing in themselves and their languages. If they can do so, they can grow together. You can share their ideas. They

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can liberate themselves. They can also support the nation. I think that's been witnessed today. I asked one of your classmates to share a word with all of you, and she did it.

I said, 'Had I done this, you couldn't have had this response'. Since she was from the same region, she used Sindhi and shared a word; the response was a bit different. So, the one who uses a particular language—if he or she shares ideas or her words or her phrase or language, the impact of the response of the listener or the participant, you know, is likely to be positively different. That's amazing. If someone else does it, it becomes merely informative. If something that is merely informative is replaced to it for good human beings, it becomes a multilingual educational opportunity for all of us. Thank you.

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CLASSROOM TALK 4

Wajdan's here.

I would like to begin the relational composition of the course in terms of some general organization, that is language and education in general and some complex displays. Let's talk about the former for some minutes before I move to the latter. A book *Literacy Instruction in Multicultural Settings* by Kathryn (1993) begins the first chapter with the significance of formal schooling in American cultural settings. One of the aims of the book is the promotion of diverse cultures and backgrounds of the entrants. I hope some of you can recall that schooling has had some operations at and beyond residential zones in South Asia including some good Islamic world's countries. For instance, in India, human families used to have a home schooling. Growing-up kids were supposed to proceed in some kind of formalities projected to their learning phases at their own places. Sometimes, some formal teachers from different residential zones had to come to the places.

Sometimes, a couple of members from the families began improving their kids' ways. This is referred to as homeschooling. I think that has some intricate relationships. The basic idea is the movement of formalization from lower points to upper ones, that is, that some informality required for the growth of a body needs its constraint and organization in its terminological operation. We also know that the formalization is really appreciated in language use, syntactic organization, word or morphological way and phonological correction. Some human spaces for uniqueness are significant when it comes to a formal language and formalization of language rules and practices. So, if practice in order—let's call it the contests of human, their language development and the given universe—grows in a group and a community before it shapes into a representation of some rules. This is how you can see this growing relationship between language in education turns into some

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formal matters. One of the methods is homeschooling. The other method is a schooling of the day of commerce and collective liberties that the kid is asked to leave their residence and walk or drive to the place of learners' community. He or she isn't the only one asked to do it formally; there are many people from different backgrounds. Kathryn's learners' backgrounds are two: diverse and mainstream. The diverse background's learners from lower class community are socially deprived. I'm really sorry to use these words, but that's been used. You know, people are socially differentiated this way. This differentiation can also attain some negative labelling and it does happen with all of us. If someone who comes from a poor background, socially deprived, who happens to be a part of a diverse background in American communities and cultures. The background's culture's supporting the learners' community's act of the place of formal schooling in the US. The other one, the mainstream, is relatively richer, supportive and improved body of human communication. The former is socially deprived while the latter is socially improved. Both find their ways to a formal schooling. The needed schooling is impossible to perceive in the absence of formal formalization or language formalization for a reason that language formalization is achieved with good lexicographers, classroom teachers and administrations and democratic behaviour of school discourse. I think that was we were discussing in one of the sessions in the recent past that the state language is, you know, always different from the school language.

The state language, you know, asserts its authority. The moment it does it, the school language cripples and dies. The teachers get influenced of the state language. The school language is so accurate and so excellent that it can't change itself and its stability. It's so certain that it can't be changed into the language of the state. That is where the objective of difference resides. The subjectivity of the state, which is for manipulating for some integral values of political power and national separation for the engagement with the global agents of the world and welfare systems, cannot go with the subjectivity of the school language containing beliefs, attitudes and standards of all individuals living in and beyond its peripheries. Sometimes, you know, the nearest part of it is referred to as catchment or the catchment area. If you have gotten a formal school, say, in the DHA or Nazimabad or Liaquatabad or London, we know that the catchment areas' families' kids may approach the place easily, but we also know that people from different parts of the world can also fly to London, the historical English nation with several races and languages living together. That's more internationalizing. That's more globalizing in a global system of education. I think this idea of the catchment is rather restricted, easy and more operating. More operating is more operational here.

Even if you go a bit deeper, you will see that the school's language happens to be a bit different from the language of the learner of the diverse background. So, you have three languages at a time: the state language, the language of the school and the language of

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the home. One who comes from a poor background speaks differently and this difference is bad. The school's language is improved and its inclination is observed with specific reference to the language of the state. The state language that goes with the language of the mainstream background's learners resists against the language of the learners of the diverse backgrounds. Probably, this resistance is one of the causes of the school systems' failures. The author has come up with two theories for the justification of the failure of the school for the engagement of the learners from the diverse backgrounds. Please remember the learners from the backgrounds are also ethnically different. The difference of their ethnicity is also observed in their language choice and language protection. As students or linguists, you can easily perceive this. These two differences are huge ones because those of you who read books and listen to audios and watch movies and good documentaries are quick to the language's promotion from the language of the one who comes from a socially outclassed community. The author has tried to use them for the justification of the failure of the school system as the school's language for its cultural continuity and structural inequality as two causes. The culture we know that contains beliefs, values and standards may behave differently for different families and schools. The school culture wants to go with the culture of the mainstream. It doesn't want to go with the culture of the diverse background's learners. This discontinuity is one of the causes.

Let's have an example of the discontinuity. For instance, in our own culture, we see that the learner in the classroom doesn't want to take assistance from their own peers. He or she wants to walk up to the teacher and talks to them instead; but when it comes to the management of knowledge, we see that the community of learners must be engaged internally before it begins interacting with the teachers and instructors, the ones who pass on some pieces of information, with their own views. That's one of the cultural differences.

There are many other cultural differences. People from such diverse backgrounds have gotten their own beliefs and values if not the standards. They operate themselves, let us assume. Cultural difference can discontinue the relational composition of the culture of the school. Since the school is more powerful, it might assist and remove the diverse cultures' learners. Even if it does so or continues its theoretical operation of language and education, it fails. The other cause, out of the two causes, is structured inequality. The school and the diverse backgrounds learners are socially unequal, right? And the ones from the background are socially deprived. So, this inequality, if not addressed positively, engagingly, can cause some disturbance into the failure of the formal school system. On the other hand, the mainstream language that goes with the school is successful. George and Louise Spindler (1990) in the book write the following:

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The mainstream includes anyone who acts like a member of the mainstream's dominant American population and has the income to support their lifestyle.

Its implication is that they know that their social mobility is an indication of their success.

The Spindlers extend our understanding of the mainstream by listing the core values mainstream Americans appear to hold. The five major values for the mainstream are: freedom of speech and other personal forms of freedom; rights of the individual; equal opportunity; achievement through hard work; and social mobility.

It is also a part of Americanism. Mainstream's learners' communities have this gradual movement towards Americanism. Because of this achievement, they are improved.

Although the word democracy was seldom used, those surveyed by the Spindlers believed that these five values could serve as a working definition of democracy. As the Spindlers suggest, it is possible to be mainstream American without being a European American Protestant. In a similar vein, Trueba (1990) suggests that mainstream Americans are those who: are fluent in English; have internalized core American values (such as those identified by the Spindlers); and participate meaningfully. American institutions (social, political, and economic); accept mainstream affiliation as part of their personal identity.

So, we see that these values and issues contribute to the formation of the mainstream background learners, supporting unit of the school system and its language; but it doesn't go with the language of the learners from the diverse background. What do we have to do? I think this should be asked. I think the basic idea is 'begin with some harmony'.

For instance, *Rethinking Bilingual Education in Postcolonial Contexts* by Feliciano Chimbutane (2011), a publication of *Multilingual Matters*, introduces language and education. The relational section of the phrase language and education is demystified as political and socially connecting. And that needs some economic development. Language and education, the relation, must have some political, social and economic movement. Let me quote some words from its chapter-2:

The ideological nature of language policy decisions is particularly evident in multilingual contexts, where the choice of language(s) of instructions is often implicated. In the struggle of a political and socioeconomic power. For example, the choice of inherited colonial languages, as the media of instructions in postcolonial countries, has been interpreted as a strategy adopted by political elites to perpetuate their dominance by ensuring that large numbers of people are unable to acquire the language(s) or the linguistic competence that they

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would need to succeed in school and efficiently participate in social and political life (Fasold, 1997; Tollefson, 1991)...Philipson (1992) argues that the promotion of language in former empires in former colonies involves a process of economic, political, social, cultural and educational domination and exploitation.

It may be implying that the postcolonial expression of language use in and across formal schooling should have some reasons now. For instance, Pakistan and India used to have English in the past and British government established English and missionary schools. They introduced English and used it for their religious purposes, and also thought that the language could improve the contact between the native and the nonnative speakers. If someone who can't speak the language today, they may not perform successfully in the world. One may be caused into it if this is all straight and correct. The language and the relation between language and education should be the relation of the individual with the world. How can we move from this single language suppression or oppression from if it isn't around? One of the ways is to come up with a safe talk. If the language of the school is English, everyone needs to have some of it. Safe talk means that there isn't an issue of language deprivation or language problem. Even if the learner makes mistakes, he or she isn't asked to correct themselves. They should be given this opportunity of having lots of expressions of have-your-say. And the other one is to switch the code. Code-switching is common. It's common even in the University of Karachi. It's really common in other local colleges and universities. The main language or the matrix language, if it is English in some linguistic situations, and other languages that the people speak with and show an identity or some affiliation with the same speaking people can be incorporated. That can properly be referred to as code switching. There are many types of it. I'm sure the teacher of sociolinguistics will help you. Sometimes, we switch the code at phonological level. Sometimes, we switch at morphological level. Sometimes, we switch the code at the word level. Sometimes, we mix meanings. Sometimes, we switch the code at syntactic operations. Sometimes, we switch it for a minute or two or three or four or five minutes. Sometimes, we switch for 30 minutes and come back to our own main language.

We can have two ways to the development of safe talk and code switch against this operation of the single language if we can afford so. By the way, these two decisions can also be organized for the introductions to bilingual education. The education has many definitions, I guess. One of its definitions is to have two languages at a place within a speech community of human language users. It's practised in the country of Pakistan. India has gotten many languages. We are trying to get an idea of it in our own interactions in the recent past. UNESCO supports bilingual education because this act of an individual may support the planet; but there are many sociolinguists who think that if an individual improves, it doesn't necessarily imply that the world does. An improved world will improve the individual though. I think we used to have the same idea in the past that the language

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of the home may be different from the language of the school; but what happens when the language of the school is different? We had an idea that Urdu could be used at home and English should be used at our own school. Or Sindhi at home and Urdu at school. Or Pushtu at home and Urdu at school. So, we had no issues but there was a drop-out. Children had some demotivations at the learning place. They couldn't express themselves and were left quite quiet. The language of the teacher and the language of the school were some authoritative disciplines resulting into some suppression and/or oppression. That's top-down effect of the school that we see from the state language to the school is as damaging as the first one.

I'm going to quote some words from the book. It's about some African countries. Mozambique used to be a part of some French colonies and got political liberties later. The political liberty failed and it went back to the same French system of politics.

Let me quote the words now.

The discourse is constituted in dual meanings. Not only does it facilitate the understanding in the world, it also limits their perception and understanding of the phenomena around including social processes, social institutions, and cultural forms. Not only does it provide a particular way of looking at it but it also frames influences what can and should be said. Colonial discourse presented a particular way of reality from the perspective of the colonizers. It operated at societal and global level articulated. The key defining size was mediated within cultural practices such as the mass media, education and the discursive processes.

That means that this colonial perspective is more colonizing if one uses the language of others. If English is the language of others and isn't supporting the cultural value and belief, you know, it may be oppressing or/and suppressing.

I think this is what I was trying to talk about in the last part of a Google talk it is not just controlling operation of the words and the signs and the pictures and the introduction of photography. For instance, the interpretation of the representation of beliefs, values, experiences, expectations and modes of colour lies within dominant theoretical frameworks. They have to integrate the discursive lives of geographically dispersed peoples having different histories and social experiences into a unified linear narrative centre predominantly on their cultural otherness and racial inferiority as it constructed discursal universality.

That is the point where the nation-state system of modernity cripples and many languages grow together. We used to have one language and one nation-state system in the past because this idea of linguistic constituency of the people and peoplehood tends to fail and

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many languages and their speakers want to grow together; and this political togetherness that we see in our classroom can flourish if international funding agencies and political systems can strengthen the voice that we are sharing here. Thank you.

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As students or linguists, you can easily perceive this. These two differences are huge ones because those of you who read books and listen to audios and watch movies and good documentaries are quick to the language's promotion from the language of the one who comes from a socially outclassed community.

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CLASSROOM TALK 5

Good morning and Assalaamaikum!

Let me talk about literacy's functions in the development of multilingual education in postcolonial context. Literacy has been promoted in some parallel system of education. Even if you can't consider it that educational today, we know that it has been a part of lots of centres operated beyond a system of formal education. Probably, this reason has had some initiatives for and about literacy centres in the country of Pakistan and some popular developed ones.

We see lots of literacy centres in the UK and the US beyond the control of the system of formal education—the control is to do with political arrangement of knowledge. The same has found its reason in our own country. Sindh has its own literacy centres and I think that even if that has some connections with some of the school systems, it doesn't draw upon this formal educational patterning of human development; but the same literacy, that we have been exposed to, has its natural contributions towards this human operation of speech in particular. We know that literacy is popular in mathematical knowledge. Is there someone who doesn't know mathematical operations? Is there someone who doesn't know mathematical operations of funding? He or she, you know, can join a literacy centre and learn some operations of the same. This is in some isolated framework. Similarly, the one who wants to learn a language other than his or her own can join some good literacy centres and do it after a month or two, if he or she is given sufficient environment. This is how, you know, literacy, sometimes, is separated from the formality of education controlling everything and everyone. In other words, that's philosophical componential section of human control over the world and the people in a sense that its abstraction needs a certainly different paradigm of a talk and a text.

I think it can't retain its influence in such operationalization of the word's meaning

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We know that literacy has its definition. Something or someone is defined to approach the framework for such operationalizations. Let me add an example of a simple sense development in a sentence constituted of some words referring to some controlled meanings in terms of denotation and connotation. The emotive and social values, other than creative subjectivity of the human language user, add to the multiplication of objective centring and chemical organization of human bodies for actions and receptions. Let me read the same definition out from the course outline:

Literacy is defined as the ability and the willingness to use reading and writing to construct meaning from printed text, in ways, which meet the requirements of a particular social context.

Kathryn's (1993) supports the notion that the one who wants to be literate needs to have some willingness. This willingness, I think, is his or her motivation—intrinsic motivation—for some explicit one, right? That he or she wants to do something. The body placed in the world connecting planets and religiously believing paradise or hell or many other material notions of the hereafter wants to interact with it, and for that it needs a language to be in contact with. He or she has gotten their own language that needs its translation into the world. Similarly, the world needs to put its grip open upon him or her. The willingness of having some reading and writing that can also be theorized in the world into constructivist formulation; that means that the one who wants to be literate needs to be in contact with some negotiation. That the word's meaning isn't denotative if we have studied semantics. It has a social contextualization. That's the way it works. In other words, the social contextualization means that the social, the global meaning—the whole in its specifications—that wants its influence upon the meaning section of a word or a phrase or a sentence or a situation or a term or a subject or a course, right? This constructivist part of the world moves from the whole to a part, from this philosophical section of life to skill orientation of life practices. If something that is mathematical—someone who doesn't want; who doesn't know it—joins a place to get to know about that, he or she must be given an opportunity of getting to know about the significance of mathematics in general. This global perspective of monetary funding may help him/her signify some parts of the same and those parts can be shaped into some skills; and, as far as the interaction of him/her with the world is concerned, some negotiations of both sections of life can generate some good engagements, engagements of the world with that individual. That individual, in fact, is no longer an individual. He or she has become a part of a community or a society, or a section of the world. Therefore, a group-oriented participation of such individuals becomes noticeable.

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If I can summarize, constructivist literacy is more engaging, negotiating and moving from the whole to some parts, turning into some skills. If someone wants to know about some sections of French language, say, he or she might be given an opportunity of getting to know about the language operation as the whole in general, right? He or she can also be directed towards that specific part of life within the target language French. For instance, the language used in restaurants is English if not so-generally-typified-liberal values in Pakistan, church representing for religious purposes, political canvassing for national and transnational reasons. We know that the same language has its different manifestations structured differently and can have some specific words and meanings negotiated with and across individuals and groups. The other type of the literacy is referred to as transmissive. It is more technical, more mechanical. It's mechanical in its negative labelling. If the constructive is positive, the transmissive is more negative here, like a more passive way. It moves from the part to the whole, that is, the skills to such philosophical notions of life practices of such individuals and groups and both. Someone who wants to know about mathematics, he or she can be asked to know about numeracy first and geometry later, and algorithm then, you know. Sometimes, this gradual successive operation is more passive because the instruction passed on is to retain a top-down. That is, the producers' communication of language is reportedly received by some literacy learners.

She has some differentiators reporting:

The constructivist models aimed to improve learners' activity show understanding and meaning while transmissive one aims to improve passive absorption of skills and knowledge. The constructivist models promote teaching from the whole to the part while other ones are used to promote the part to the whole. The constructivist models are more social context driven while the transmissive ones are beyond social meanings.

In other words, constructivist models are more culturally driven and responsive while transmissive ones are non-responsive, more informative, the top-down translation of knowledge and skills. That is more authoritative. I think that the same is followed by the state or the school that the state language suppresses. Similarly, the school's one can also do it. And that isn't the motivation of the human operation of this world. That the one who's born here wants to do something with it. She should be given an opportunity of this interaction and negotiation. I think the constructivist one is a probable possibility of this nourishment of the interaction of the individual in some group-oriented performance with the global knowledge of the planet. The same book has exemplified that.

American Trackton was popular for its church's and school's activities' introduction to nearby residential possessions of its human families. That suggests the reader who wanted to read was not merely limited to his or her own understanding. In fact, he or she was

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supposed to be in contact with others for a mutual understanding. That was a negotiation for a meaning of a phrase or a word or a concept. The individuals' residences were housed with church's and school's magazines. The women used to write and save phone numbers, appointments, school holidays, notes and some other pieces as their practice of writing. The men used to write some church notes and taxation issues. They used to have circulars and letters in their rooms. That's how they maintained their residential literacy.

The other American country is Roadville. Here, homes have an abundance of reading materials, including magazines, newspapers, at least one church text, circulars and children's books. The parents read books to their children at bedtime and they were allowed to participate actively in this event. For example, while making the sounds of the animals, they were responding to questions such as:

What is it?

And who is it?

They read at the age of three or so and adults began to encourage them just to sit quietly and listened.

Everyone in this parenthood was involved. Now, if we can move from this literacy's complexities to some biliteracy notions. Biliteracy has its own operation. It helps promote reading and writing in some motivated learners, the ones who are in a certain process of human communication. They can be engaged with certain sections of life. For instance, the very first section of it is contextualizing that even if he or she isn't engaged with this main part of literacy—that is to do with reading and writing--it's capable of using their own language in some forms of oral reception and production. That is more contextually splitting biliteracy. We know that this reception is a form of the literacy. In our own books, we see it as listening in its own operation. It has gotten its own lobe in the head. It has its functionality in sensory motor connectivities with other lobes. Oracy has just two sections: human sound speech receiving and producing. This contextual setting performance of listening of the individual capable of using sections—receiving before producing—sometimes both—is probably the starting point of biliteracy.

Both of them can go together; or one of them can go before the other. It can also be learned with two other terms: micro- and macro-level biliteracy. Micro-level biliteracy is aimed to promote intrapersonal communication. The one who has not spoken a word is in the process of some thinking receiving a cognitive operation of a developed one. Macro-level biliteracy is to do with interpersonal communication. I know it is naively simple to relate the terms with the types of the communication. I guess the terms of this biliteracy must be concerned with the language operationalization of its psychic contribution to language

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visibility (that is, intrapersonal) in the mind of the user before it gains its physical performance of linguistic interaction (that is, interpersonal). However, a good discussion of the differentiability and diffusion of the terms may involve the body chemicals, human space, body structure and its contact with people. That is, that the one in contact with the other one wants to say something, and he or she does it. And the other one responds, and a good communication grows together. This contextual operation of orality, which is the basis of the biliteracy, develops into the term biliteracy development.

Biliteracy development has both reception and production. The one who is capable of receiving information—I think all kids are capable of doing so—begins receiving before they are producing human language. This combination of reception and production is the basis of biliteracy development. It begins with contextual biliteracy and continues with developmental biliteracy, with the help of reception and production of a human language.

Remember this human language isn't limited to a code of human communication. It might have complexities, like the one who is born in a family of multilingual communities and can use two or many languages at a time. That is quite complex. We will try to discuss. I'll try to introduce this in some minutes of the talk. The third and just the most conclusive part of the biliteracy is communicative one. This communicative one is to do with successive operation; that the one who is caught in both contextual and developmental biliteracy wants to use lots of literacy operations together, that is, reading, writing, speaking, listening and many other sections of life at the same time. For instance, mathematical operations, scientific ones, social ones and linguistic ones and musical ones and familial ones are adding to the complex arrangement of the phenomenon. All of them can be used together. That is more complex, more emerging. We can also say that it's more emerging model of the biliteracy; that the one who is in the process of doing it is capable of producing lots of meanings to the world of multilingual education in postcolonial context because we know that the communication that we happen to learn can take the form of the top-down or bottom-up. This biliteracy notion with these layers of performance of a human being is gradually learned and witnessed with simultaneous and successive bilingual operation or bilingual minds. Simultaneous operations mean that the one who is born in a family of multilingual communities can use their parents' languages at the same time. His or her language is in the language that we know is the language of many languages. His or her code has those multi-coding of different languages. If he or she is asked to join a formal school of education, they can be asked to learn two or many languages at a time, for instance, English and Urdu; English, Urdu and Persian; English, Urdu and Arabic; English, Urdu, Pashto and English; Urdu and Sindhi; English, Urdu and Sindhi; Punjabi, English and Urdu. Language management of this linguistic arrangement in a formal educational setting in a racially charged and (un)necessary ethnically strong linguistic environment of Pakistan is difficult if it doesn't introduce to or from the familial relationships. Whatsoever is

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introduced in the system of education needs to be a part of a larger section of such students' interactions, that is, their own families and friendships. If two or three, or at least two languages are introduced at a time, it means that such systems of education are planned to help promote simultaneous bilingual performance of an individual in human groups.

Do remember that an individual is no longer an individual in the constructivist literacies. He or she is a part of the group. And the meaning that he or she attains is mutually shared. That's how a group activity of a language in common grows. Sometimes, you know, one language is learned before the other one. For instance, Urdu should be learned in first five years of formal education before the individual should be given the right of English, the most popular international language.

UNESCO and UNHCR promote the learner's language controversially. Controversially means that the language of the family is the right of the individual joining a formal school. If that isn't given, a good dropout is observed. The learner's self-esteem is negatively developed or made counterproductive to their liberty of thought and action. And the one who is in the school system may struggle and may be negatively labelled, and can be socially disturbed. That's how that turns into a right of a human being. Obviously, it has its chemical development in the family, but its incessant continuation for hours in a low-income or ethnically vital school of a developing country of Asia is not a good idea at all if a good plan of the contact of language and community for human development and economic growth is simulated in their classroom settings to reject the occurrences of the idea practice of imminent taboo of less-prestigious language use of theirs, recalled as a vernacular in some communities of English speech. Why cannot the family help grow the child? Why cannot they help them use the language of economic liberty? Why is it necessary to have a genetic contribution to a single language of familial contacts for a larger social contact of abnormal (political) power in Pakistan if the school is not a physical catchment of residential zones of the learners? Why should the learners of the country, even if they involve young ones, not flight from the linguistic problems and ethnic rifts and land on the part of the world speaking some global languages for successful life practices? Why cannot we make the school an opportunity of economic liberty for the future? The learners' physiological and physiological order must be initiated in a delicate and supportive learning environment so that the drop-out, low self-esteem and sociolinguistic issues of the contact school and the family may be dismissed from the national growth of the country of Pakistan. Once, I visited a madrassa, a religious schooling in a central mosque of Karachi, and noticed welcoming introduction of English. The cultural contradictions may persist, I know. The world needs a harmony and growth. Let's us rethink this pattern of the loss and gain through a genetic language, less environmentally facilitated.

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Let us come back. There are simultaneous and successive bilinguals or bilingual operations of language, or early and late bilingual utilizations or methods. The one who is born in a family of bilingual communities can acquire two languages or many languages in early years. And the one who is exposed to many languages later becomes a part of late bilingualism or late bilingual community. If you move from Pakistan to France, you happen to learn French late. You will become a late learner of French language

I don't know If you learn the same French here in higher education and the school system. That isn't early then. We have some basic definition of the differences in terms of lifespan and its continuity in certain linguistic environments in textbooks. But, an early acquisition, I think, is in the limitation of childhood. Late one is beyond it, probably. But even if you are an adult and if you think that you can learn it the way a child does it. This difference of demarcation between childhood and adulthood gets blurred. It is a changing pattern of communication and behavioural distribution of language users of Pakistan using English in families and school systems and in some immersions of supporting different contexts and places. Let me quote some words from Nancy's *Continua of Biliteracy*.

Early bilinguals are those who become bilingual in infancy. Late bilinguals do so in adolescence. Similarly, a child who acquires two languages before age three is doing so simultaneously. One who acquires one language before age three and the other after the age is doing so successively (p. 23).

The difference is reasoned with the kinds of bilinguals. For example, it was suggested that early bilinguals have more compounded language systems and late bilinguals have more coordinated ones. And more coordinated ones, I think, have to do with the complexity of the brain, or bilingual brain or bilingual mind. We know that a bilingual mind is more efficient in some ways. Similarly, a multilingual one has its uniqueness for several performances at the same time.

If I can summarize today's talk, I have tried to define literacy with the help of constructivist and transmissive models of human communication. The constructivist model is more positive while the transmissive one is negative. Constructivity is more human generating communication from top-down and more interconnected. While the transmissive one is bottom-up. I am sorry. I have made a mistake. The constuctivity is bottom-up—allow me to use the words of your texts—while the transmissive one is top-down. The latter is considered more authoritative and can kill this creative section of human activity. I think an authoritarian act is subject to political development of a community, right? The term is popular for. We know language has its control over the minds of humans for their sanity and creative potential for the controlled attributes of the universe of discourse for the sake of harmony and uniqueness that that may interpret as a liberal value of the day. Therefore, it can never be called as a difficult acceptance for the humankind. Its political improvement

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has seriously complex combinations of disciplines of knowledge though. You know, you need to study some seminal literature of different disciplines of it if you think of considering the creative point as a singular entity of its kind. Several disciplines may lead the enquirer to a single creative operation of language or automation of the disciplined knowledge.

Human health is determined if the one who is just born into a family in this world wants to communicate with the world, or might lose this motivation of interaction and its negotiation with and across human groups. I have tried to give some examples of structure and order. Religious and non-religious texts are part of human families and friends. Men and women write differently. They read differently. They have gotten lots of circulars and letters for their familial developments. This literacy turns into a biliteracy, from contextual development to developmental operations to a more complex communicative performance of a human being because of successive operations of lots of literacies together. This complexity of the literacy can be appreciated in bilingual minds. Some bilingual minds work simultaneously. That means they can use two or more languages at a time. Some want to learn one language before the other, that is, theirs before the national language, or the national language before an international language. Simultaneous and successive bilingual minds are different and unique. These minds can have early and late bilingual methods. Some want to learn the languages. Or some learn them in their childhood. Some do it in their adulthood. Or the one who is adult and wants to learn the language as a child can have some grey areas of the demarcation of the difference between the two.

Let me end. Let me close the talk. With the lines from Kathryn's:

So that children can learn to read and write in much the same way that they learn to speak if they are involved in the full processes of literacy, meaningful authentic activities. Constructivist models of instruction are more likely to provide children with this opportunity than a transmissive or transmission models. Constructivist models of literacy instruction assume that students must first become trusted and involved and then support must be learned from the teacher or peers. So that the student can complete the task successfully. In contrast to transmissive models, constructivist models recognize diversity in the school's background. And different paths they may take to becoming literate.

I think this notion is as a step towards postcolonial impression of a multilingual community framed into formal schooling. Thank you.

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Is it really necessary to talk about ethnic differences for language diversity in the city of Karachi and for the country of Pakistan which is an Islamic republic? Talk.

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What incentive do you see when the use of English seems to contradict the prevailing condition of mass popularity against it in the state divisions for democratic reasoning in the context of lack of resources and power labelling of political strength?

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Pakistan is a beautiful place for its beautiful people for its historical contribution to Muslimhood and modern lifestyles. Is it contributing to both following talks here?

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Biliteracy has its own operation. It helps promote reading and writing in some motivated learners, the ones who are in a certain process of human communication. They can be engaged with certain sections of life. For instance, the very first section of it is contextualizing that even if he or she isn't engaged with this main part of literacy—that is to do with reading and writing—it's capable of using their own language in some forms of oral reception and production. That is more contextually splitting biliteracy.

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CLASSROOM TALKS 6 AND 7

Karachi has extraordinarily displayed (a combination of) the oral tradition of language use of Sindhi, Bolochi, Urdu, Arabic, Persian and English. The recent past allows us to peep into rare communal networking framed Punjabi, Siraiki and Pushto language speakers residing in and contacting the city. The smiles and talks of Memons, not Gujratis, if a reason of national boundary prevents, have caused this course to recur this semester. The obvious reception for visual plus communication is not but a changing linguistic code of mix and switch in the state bound and supported cables and press viewed and read in the city, ethnically developed community of Urdu-speaking Muhajirs for a political confirmation for some engagement with massively Sindhi speakers of the land and Urdu-speaking Muslims for national and transnational relationships of global reality.

The switch to Urdu for its historical knowledge boundaries shared with globally connecting English, Arabic, Hindi and Persian, if not Turkish today, is beautifully observed in awkwardly state-run educational operations of human governance and lovingly used in the high brows' gatherings. The elitists' reorganizations for it seems to have resulted into the current course of learning at the tertiary level education. What is imperative here is to determine its reconfiguration towards the knowledge poles of human liberty connecting the global translation into liberal and quasi-liberal values and historically religious minds into controversially true adjustments of both for some resistance of meaning slots. The congruence, if tailored to perform a life practice, of the liberty and the religion, is a reportedly true in some communities of political minds using English and other languages.

Two talks at *Quetta Unabi* Eatery

Just opposite to a UC's garden and parallel with the NIPA vehicle bridge is the tea and the local toast service for day-and-night visitors to sit and chat. Pushto-speaking beautiful men are seen busy doing their work under the national flag of Pakistan.

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MIDNIGHT

25 FEB 2024

(English words for Urdu)

HANNAN: Sir, I have a problem to share. Nosheroferoz's county lacks the services that it offers in its city. We do not have our own land but are allowed to crop and distribute the money. The family has an adult sister, an old and ill father and a disturbed mother. The other sis is too small. The adult brother's university's expenses cannot allow him to assist. The other little brother needs time for an active part of it. The adult sis is not formally schooled but can recite the Quran, offer the prayers and help everyone. She speaks Sindhi. I love my parents and want to help.

WR: You will have your initial salary of PKR 15000 for this new business. Help your sis get married and talk to your parents happily.

HANNAN: They need money.

WR: Why do they need it? They have the food and a place to live.

HANNAN: I want to do lots of things. I want to speak English. We do not have good schools in Nesheoroferoz. No one likes formal English education there.

WR: That I can help too. The business has the language to grow with. I will have some pills and potions and a couple of *boris* of the same fields sent to them for your pleasure, but it is not the problem of yours now. You have had to leave your county and your city to get some bucks in Karachi.

HANNAN: I love my parents, sir.

WR: Separate the problem from your life and manage it.

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LATE NIGHT

26 FEB 2024

(English words for Urdu)

NASIR BHAI: Let us pray for the food.

WR: Yes, please. (To the service men) We need two cups of tea, two *parathas* and one potato-filled one and some omelet.

NASIR BHAI: Political parties have their shares in the city.

WR: They should help understand human communication. You know, it fails if one does not understand. For example, provincial controlled language policy may manage it better than advanced and oblique cross-community based language use.

NASIR BHAI: What is it?

WR: Hindi and Urdu speakers may talk easily despite the fact of the difference of their religions. They share some non-religious values of experiences and words. They change in their letters. We turn into Pakistanis and they Indians. A Punjabi speaking English learner, beautifully clean, clad in ironed shalwar-kameez with a plain religious cap, wanted to share his difficulty of the scripts of Gurumukhi in Indian Punjab and Arabized and Persianized visual displays in Pakistan. We can call it cross-cultural.

NASIR BHAI: Yes, something chemically different happens if two bodies of different origins interact.

WR: Two codes of such speakers of different origins need naturalization. That is, some environmental growth and body nourishment before they become an inseparable section of the neural performance of physical reality of the language of men and women for everyone and everything. Later, the speakers get their nationalizations. A Lahori girl may look for Indian spices for cooking in a kitchen in New York if the issue is a mere documentation. Isn't it practised in Australia and the States? Does it really happen in the Arabic World?

NASIR BHAI: What is advanced and oblique cross-community?

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WR: Peshawar Zalmi and Quetta Gladiators. They have people from different origins but lack the process. This absence is picked by unnecessary control of the centre of public administration. No human can afford this for sanity.

NASIR BHAI: Are we crazy?

WR: If not mad.

NASIR BHAI: It's 15 Shaabaan. Let's offer some prayers.

WR: Let's spend some hours in Yaseenabad's mosque of green and white.

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CLASSROOM TALK 8

Read the listening transcript of a German television, DW:

It's another ordinary day here in Newport. Newport is home to about a thousand people, four pubs, and a hardware store, Havertz. It's been in business for nearly 150 years. I'm off to the doctor, please. The doctor is right ahead. But then, about a year after Brexit came the bad news. Havertz planned to close its doors. It was a bombshell. We were all devastated. Yes, I mean, Havertz has been in Newport for many, many, many years, years before I came here, so it's a very old, traditional business. Everyone was really, really, really upset that we would lose it. No one wanted to imagine life without their frying pans and kitchen essentials. So, Newport residents set about raising nearly half a million pounds and took over the shop themselves. Now the employees get help from volunteers, like Chris Morgan, a retired engineer. We're a not-for-profit organisation. The profits go straight back after costs and paying a small amount of... shareholder interest goes straight back into the community. A helpful source of funding in hard times and in post-Brexit Britain. EU funds are now sorely missed in rural Wales.

Newport's football clubhouse, for example, was built with the help of EU money. The Welsh government estimates Brexit will cause a shortfall of over a billion pounds over five years, so some people in the region are seizing the initiative. Obviously, the loss of European funding is going to be a blow, but we will have to seek other funding, both within the community and through Welsh government and UK government. At Haverd's hardware store, local residents are pitching in to help save the shop. Volunteers help wherever they're needed. Sometimes they make keys.

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Good morning and Assalamualaikum!

This is Wajdan Raza.

You are listening to a part of a documentary about Wales and its people called as Welsh... or sometimes you know, Welsh citizens. And then if you can have a look at the map of Europe, you will find this place at the top of the UK, somewhere in its mountainous ranges. This is the centre for its language development different from the mainstream English language. The language produced is perceived as an indication of religious affiliation with biblical texts. There's this orality that we're trying to discuss in some of our sessions this semester. We also tried to touch upon it at our interaction at the central cafeteria. It is really significant when it comes to the units of literacy. The one who speaks is likely to have certain good possessions of knowledge and thinking patterning of human space and liberty. This part of the documentary that has two minutes to go with all of us has identified that the people are as same as the ones in the UK or any other place of the world. They have gotten their own work to do and there is a tangible friction between the people of Wales and the ones in the UK. They try to maintain some good relationship with the central units of the governments of these islands and do find some financial constraints and their powers. They want to do lots of things. There are a number of reasons. I think one of the reasons is the religion itself. The religion that they want to promote, you know, has been weakened in today's global press practices. They have also moved away from it and want to do something different...something that everyone in the UK or developed countries is doing. They speak English obviously. I think that's where the point of multilingual education comes forward that the language of English is in Wales, but it has gotten its own dialect differently earned in terms of prestige or respect across the world. In the 10th and 11th centuries, Welsh English was gaining some momentum. It was producing art and literature with stories and poetry. Some Welsh poets and story writers had been elevated to glorify national awards and incentives. Their texts were introduced and recited in schools. A good relationship was found between political development of the community with the language shaped in the valleys and tops of the mountainous ranges restricting the human movement, as an example of some premodernities. I do not know if this restriction is really helpful for the community arrangement of the talks and interactions for language development and change in Wales or/and the University of Wales-Bangor. Peter C Backstrom and Carla Radloff's *Languages of Northern Pakistan* address its twenty-five languages. Some of them—like Dardic Shina if not Kashmiri and Kohistani—are hardly heard and read in the country. You know, there is a big residential building with the name of Kohistan in Urdu-speaking community of Azizabad, Karachi. Urdu is interethnic in the regions because of the national growth of it into the people living for the religious liberty of

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the country's geographical locations from 5000 metres above the sea of Karachi to this Urdu-community of the city. Its Arabic prestige influences the religious sermons of the mosques and Persian ones are remembered as an expression of prose and poetry. The political construct that we know in the institutionalization of Pakistan is conflicting at the moment as many literary festivals with the sponsorships of American and British governments flout the wisdom of the religion in Islamabad, Lahore and Karachi as it was happening in the Persian and Persian influenced speaking undivided India just before the Afghan-Indian Muslims' monarchy's abolishment and at the start of successful British government's colonizing attempt in the eighteenth century. Urdu cinemas and cables are institutionally controlled and promoted to every citizen of Pakistan now. The language has its own low-high combinations of sociolinguistic realities.

Wales has its language of law in its Welsh written English. When the language is used for law formation, it does have its own path for the control of certain groups of people. English seems to have been politically radicalized against Islamic values and a non-English Pakistani citizen in Pakistan's massification. Iran has a similar interpretation. After the twenty-year war, Afghanistan does not have a good plan to accept it either. The beautiful complexity of English and its excellent spread over the globe have failed to deliver the officiation, contextualization and legal constitutionalizing strength because of weak or bad civil systemization of language use in Pakistan. This is an obvious point of hindrance before it changes into a problem of people's welfare.

The immensity of English is not just its art-and-literature and technological penetration into the wires and the ether that govern and control but its readiness for English textual development for videographics and paper and paperless books is too strong to perceive for propagation. I was reading a paper published by a department of criminology of a Sates' university addressing Radio Frequency Identification (RFID) as methodical tool for health in medical industry, surveillance in security, control and behavioural change in autocratic, dictatorial formulation of human decision through algorithms and machine assisted work for mass movement for bad labelling of positivists, and human punishment in a panopticon environment of radionics. An undemocratic Islamic environment may trigger the use of the last characteristic for a man in a bevy or a woman in a stag's party. A radically charged political mapping may be developed with the second last characteristic. This has gotten the control configured back to the language produced in and across the UK. It happens to be controlling component of the people living in Pakistan, not because of the region but because of the language producing including the centres of the people in question; and if I go back a bit, I want to continue with those two bilingual approaches: successive and simultaneous. The simultaneous one is used to acquire more than one language at a time and the successive one for one at a time. We know now that a kid growing attaining the same proficiency of two codes or languages is a simultaneous bilingual learner. Many kids

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and learners gathering at a place of learning may be provided a learning immersion of two languages in a rare successful management of communal support. The home and the school are not far away from this two-code arrangement of life. This issue of management gets crucial phase. This literacy which is to do with the lots of parts of skills these days has to define itself and must have its own management within and across those communities of learners and teachers, if not teachers, learners at least. This bilingual mind can be defined with certain points of biliteracy. That is, two parts of the language can be used together. For instance, we know that the language is usually divided into two parts: reception and production. And within the reception has many literacies. For instance, hearing is one of them. Law uses it formally. Listening and watching, reading, comprehending any many other such active receptions. We can go on and on seeing and following, identifying and meaning. So that's a bit complex part of the reception. All of them can attain literacy and there are separate literacies developing into certain skills of the language. On the other part of it is the production. We can also refer to as the plural part of it, that is, the productions. It is interacting, babbling, wording, phrasing, speaking, addressing, writing, talking and socializing. And we know that writing has gotten a lot of phases to go with. You can also divide this part of writing into several ones; and in each one, there's a certain degree of literacy. For instance, writing letters might have a different literacy from essay writing. They can contribute to a better part of written vocabulary skills.

A letter writing about financial accountancy is a literacy. These receptions' productions might turn into a biliteracy kind of performance of a human being if two of them are attained this unavoidably persistent way now that their mind becomes a biliterate. I think this is what we were observing at the start of today's session offering some sets of information about Welsh, Welsh regions and its people. They were quite good at the language. They used their own dialect and Standard English. There wasn't any significant difference between a citizen of the UK and this person of the region of the Harvard's falling into the region. These two languages of some business with some dissimilarity may give us an idea of the biliteracy.

There must be a plan of the promotion of these two languages at a formal education or in some ways of schooling; we know that when it comes to it, there is a good pattern of interaction. This is what I was trying to stress upon in some of the sessions of the semester. That is, home language is a bit different from school language, a school language's different from the language of the government. We will try to get them to a closer point of interaction so that we can have a better pictographic form of human values offered to the learners enrolled at a good state's school. Kathryn suggests the patterns of interaction at this phase of the school. The participant structure is quite popular in the interaction within the group of the learners and between the learners and the teachers. Each of the learners must have the communicative rights that he or she should have the capability of, you know,

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grabbing some attention and turn-taking. They must be capable of reciting and receiving other languages, that is, that even if the same language English is used efficiently. The one who is at a place of learning in a school must be capable of receiving the language, a bit different from theirs. At the same time, they should use their language tool. That is, if they're using English, we know that the language used in books isn't the language that they use even if they show some good similarities. Receiving other languages and producing theirs will become a part of the patterns of interactions in her seventh chapter. I think this has gotten a good balance of human rights. It is also referred to as a breathing space that the students must be guided and appreciated. The difference between the teacher and the student must be utilized by the right of the latter. That is, the student that they should be given lots of opportunities of showing their expressions in and across the place of learning. That should refer to the balance of human rights. I think, this writer has given us an example of the setting. Let me quote:

Carol in 1982 reports this account in one instance. A teacher is sitting at her desk getting her papers and books ready for a reading lesson. Five children in the reading group are already at the reading table. They're busy reading aloud the words on the board, opening their books, talking with each other and getting up and down in their chairs.

I think this is what we were observing in one of those video clips that had been posted in the Google class and this. I continue.

The students are in essence doing reading activities without the teacher and they have attempted well established before she comes on the scene.

This is, what I think, the motivation every teacher looks for. The teacher sits down at the table, opens a book, puts her hands towards the board and begins talking using the same rhythm established by the children. So, you see she wasn't using her way of words and she was trying to catch the motivation sinking into a kind of rhythm of the students or the children. She wanted to use the same rhythm.

There is no attempt on the teacher's part to change the pattern already established by the students. It's a very smooth entrance into the group and there is no time or energy lost in the transition. So, when relating this incident to a friend who is also a native Alaskan teacher, she expressed surprise that any teacher would want to set the pace for the students. She said that she felt more comfortable coming into her classroom after the students had been there for a while and indicated that she would feel frustrated if she didn't have a sense of where the students' heads were at before she started each day.

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I think this is what she really wanted. She wanted to have the student's motivation before she entered and the same motivation and the same rhythm that the children were, you know, immersed into. She wanted to pick and continue. So, the identity of hers gets mixed with the identities of her children. I think that is what one of the patterns of interaction is to go to the Alaskan school and then there is a breathing room. So, the difference between the teacher and their student should be felt by the students' capabilities and their own expressions.

This reading part that we know is to do with this visual culture of language and is usually initiated with some recitation with an artificial way of the interaction of the text with the brains and the minds of such learners. Sometimes, you know, we enjoy and where we will come to notice this. This type of activity is referred to as a story like reading, videoing, or reciting lessons that the student is given a responsibility of interacting with the text. If he or she is asked to recite the same for some motivation for some oral performance and set some good match between the lots of the productions and receptions, it's referring to this part of biliteracy. I asked one of your senior class fellows to recite, narrate or dramatize an Urdu story for some minutes and she did it successfully. She did it as an elder sister. She tried to put herself into the shoes of an elder sister of the kid writing the same words. Let me play it for you. Please listen. This language is a bit different. We have been using English. We tried to observe the two different variations of the same language, Welsh and English, at the start of the session. We will try to cap the session up with the latter part of the documentary. Listen to the Urdu story's articulatory production:

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امی کا دوپٹہ

دانش مصطفیٰ

تصویریں: صفوان سہزوری

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میں نے امی کی الماری کھولی۔ اس میں رنگ برنگے دوپٹے تھے۔ کوئی لال، کوئی ہرا۔ کسی پر پھول، کسی پر پتے۔ میں نے دو دوپٹے نکالے۔ پہلے دوپٹے سے موٹر گاڑی باندھی۔ لال دوپٹے سے بھالو۔ دونوں کو کھینچتا ہوا دوسرے کمرے میں لے آیا۔ وہاں میں نے لال دوپٹے کو کرسیوں پر ڈال کر ایک گھر بنایا۔ موٹر گاڑی اور بھالو لے کر میں اس گھر کے اندر چلا گیا۔ باہر جب گرمی کم ہوئی تو میں تین چار دوپٹے لے کر باغ میں آیا۔

پیلے اور نیلے دوپٹوں کو آپس میں باندھ کر رسی بنائی اور رسی کودنے لگا۔

'اتنے میں امی کی آواز آئی، 'دانش کہاں ہو؟

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میں نے جلدی سے گلابی دوپٹے سے اپنا منہ ڈھک لیا اور پھولوں کے پیچھے چھپ گیا۔ جیسے ہی امی قریب آئیں میں نے اچھل کر انہیں بھڑکیا۔ امی نے مجھے دیکھا تو ہنسنے لگیں۔ انہوں نے پیار سے اپنا دوپٹہ میرے اوپر لپیٹا۔ مجھے گود میں اٹھایا اور اندر لے آئیں۔

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This story had a title of *Ammi ka Dupatta*. That is more cultural. We know that this cultural part, at times, attracts people and can distract too. Sometimes, you know, it becomes a hurdle. Sometimes it is used for some stimulus performance of language learners. If I go back to those mountainous ranges of the UK, the language has exhibited some differences from the centres of the UK, or from the standard use of English. Between the 15th and 16th centuries, Welsh English was used to translate the Bible and Nancy used this as an act of Welsh English language protection since the Bible is the language of many Christians, or (in)frequent non-Christians. Someone who isn't a Christian may read the Bible for some literary uses of English. This is what we know that this religion is, in fact, inseparable from the use of English in some centuries of English literature. However, the recent centuries have been observed with a significant drop of Welsh use because of immigration, urbanization, colonial control of Europe and some parts of the UK and some religious disengagement. All of these factors may have contributed to this happening of the drop of the language. However, every one out of five Welsh speakers is likely to buy Welsh newspaper or book. And we know that this religion has a basic performance of Oracy or Oralcy. But, if the same language isn't promoted into some other literacy units, this relationship gets weaker; and this literacy is usually eroded. This biliteracy tends to turn into another literacy and then it hardly retains its definitions. It falls back upon Oracy. If this Oracy continues, this literacy part of human life disappears or is systematically rejected into a disappearance.

Simplified scripts of Welsh are there. This national curriculum in Wales has been used to promote English, with this dialectal difference including this dialect of Welsh as a language. This curriculum, which should be educational and nationalizing, turning into some degrees of citizenship, is limited to graphical and visual performance of language. That is, the language should be written. The language should be read. The language should be spoken, heard and spoken. We know that the four to five ways of the language are enough for the graphical or visual performance, but this national curriculum needs its foundation upon some educational nationalizing performance of people and in people. One of some good techniques of biliteracy—that's been introduced to some systems of educational schools in Wales—is transliteracy or translanguaging. That is, that is one language's input is translated, controversially translated into someone else's. For instance, a Welsh speaker, as a learner, steps into a classroom and uses their language for some minutes. The same is engaged with some other languages. I think this is what is being observed in some settings of Pakistan. That is, the main language remains English at times, right—that is also referred to as the main language or the matrix language and some minor languages, even some good languages, you know, are improved with this parallel performance of the main language. L1 input turns into L2 output. So, reading in Sindhi may be discussed in English. Or listening to Arabic may be discussed in Urdu—with some

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different languages' input, where this literacy component may turn into some other languages' productions' performances of some other ways of the same literacy. This literacy as a concept may have its conceptual or mental shape of the human presence. And if we go back to Kathryn's text, she does talk about it in a bit different way that she says that that a text that is recited or read or interacted with needs to have its experiential section of life. We know that the one who writes something isn't the experience of the reader or the listener, obviously. It isn't the experience of the recipient. It isn't the direct experience; but, you know, it must have travelled across and through some people... so such a learner who interacts with such texts needs to have some experience of, you know, he or she can share it with their learners and teachers. If he or she can go back to their parents and discuss the same, they can give them some experiential part of the text. That experiential part is more involving. An essential part of knowledge formation can be used to this text's exploitation and its relationship. It's called the positive learning style too. And then teaching becomes more supportive. That's what supportive teaching style is. However, cultural differences may appear. We know that, in Pakistani classroom, state-run institutions govern such activities that are hardly perceived at practice because classroom settings aren't friendly. The chairs are too static. They can't be pulled up and the students can't be grouped together. They aren't allowed to do lots of things before the teacher enters. Neither can the teacher have the capacity of fancying the idea of the interaction with the students before, during and after classroom interactions. For instance, gender-based performances may have negative labelling in such state-run institutions of human governance.

Let's summarize today's session. This formal education may be influenced by this bilingual performance that this bilingual mind needs its arrangement in order, that is, successive and simultaneous at home and formal educational practices. This biliteracy—that is too basic participations of human mind that is reception-and-production—has lots of literacies within both columns: reception and production. Welsh English used in the mountainous ranges is an example. That is a bit different way of English has turned out as an important language of in these 10 centuries. It was used for art and literature and then it was used to save the Bible and vice versa. Its use dropped significantly because of some immigration, colonial control and massive investment of English communities. The oracy's development into literacy weakened the use of Welsh. The language has been simplified on the media. National curriculum, which is more educational and nationalizing, is limited to graphical and virtual performance. However, a good classroom of Welsh communities is using transliteracy or translanguaging. There is a good opportunity of the use of patterns of interactions where the participant structure needs to retain its positive contribution of communicative rights.

Please listen to the clip:

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It's another ordinary day here in Newport. The Welsh town is home to about a thousand people: four pubs and a hardware store Havards. It's been in business for nearly 150 years, but then, about a year after Brexit came the bad news. Havertz planned to close its doors. It was a bombshell.

'We were all devastated. Yes, I mean, Havards has been in Newport for many, many, many years, years before I came here. So, it's a very old traditional business. Everyone was really, really, really upset that we would lose it.'

We stop here. Thank you very much.

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A letter writing about financial accountancy is a literacy. These receptions' productions might turn into a biliteracy kind of performance of a human being if two of them are attained this unavoidably persistent way now that their mind becomes a biliterate. I think this is what we were observing at the start of today's session offering some sets of information about Welsh, Welsh regions and its people.

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PRE-CLASSROOM TALK 9

Let us forget English for some minutes and approach Urdu and its manifestations in Asian countries. The concerned department of teaching and the book of Dr Jaalbi on the left side of my table in the office may be in love with a reporting form of the dialectical differences contesting for communal harmony and natural growth for people in contact. The poetic forms of the Urdu word *bhi* (also) is not archaic but a shape of meaning in the language at the time of contraction for conceptual leap. Before one wants to address English today, they cannot forget the reason of the development of the concept of a city in the modern economies. Protection, lack of religion, a certain attitude shift of belief to scientific arrangement of language thought and freedom of living seem to have been established to cause a reflective mode of a being for the irresistible act of thinking and talking about industrial commercial performance, lack of human equity for the under classed force and language and its varieties, if not separate codes. Karachi's life needs its shape to grow and stay in liberty. Londoners have different and many languages. They speak and feel the identities. Please read both attachments to be ready for the topical discussion about multilingual identities.

Robert C Weaver's (1960) *Human values of urban life* and Siân Preece (2009) *Multilingual identities in higher education* may be accessed on a good portal.

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CLASSROOM TALK 9

Good morning and Assalamualaikum!

I hope you are reading the text posted on the Google classroom. You must have noticed that the text that you are interacting with can be divided into some short and long ones; and some of them are review based concluded with some findings; and those ones can help us have a look at developing situations in certain parts of the world focused upon multilingual communities across genders and age groups. The very last two posts what I used to help you prepare for a focal position on multilingual identities—those words, that is, multilingual identities—can also be rephrased as a singular pattern of the same conceptual development of interpretation of the multilingual identity.

You know that this identity has some debatable words to define and place a person into a fixing position of a language use. Let's try to do it for some minutes if this identity part of a life is really significant. We know that in the absence of an identity, a human being lacks that individual perception of the being. In other words, we have had some popular notions of individualism or individual liberty. Today, we know that the identity seems to have been fused into some inclusion or inclusive perception of doing lots of things. This inclusion or inclusive learning and inclusive practice of doing something as a community practitioner is something that we do, we think, is more participatory. And we know that the word participation is regular in courses of linguistics. If I can just rephrase myself, I have just asked you to revisit those disturbing words containing some ideas of meanings leading up to the word identity coupled with multilingual. Multilingual identity is really important when someone is grown up and supposed to be in contact with some communities. He or she, you know, by then, has developed the same notion—the identity in isolation and multilingual identity in this pluralistic community of global perspectives. Then I was going through the book *Posh Talk* by S Preece (2009). That's language and identity in higher education because I had a feeling that I had talked about a K-12 education and should move to some other parts of life. I think this identity becomes crucial. When someone is so grown up and he or she considers themselves as an adult, this adult identity is actually the identity that he or she may contest for; we know that this multilingual identity has its own part in K-

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12 education; but, that's something more dependent on community planning; but, here this adult learner has gotten their own identity. They have developed some sexual orientations that if they are sexually attracted towards opposite sex and if they have this, you know, this sexual binary relationship, if they are male speakers or female ones. Lots of literatures have been produced upon some gender roles and studies these days. There are certain confusions about, you know, feminism and consumerism. We know that feminism is a popular notion of cultural combinations of positive representations of a minority group in a way that can contribute to positivity of the world. I think that the very first point that I have highlighted is the sexuality contributing to a multilingual identity.

The one who is grown up as a man has to behave like the same or behaves the same. He or she can also accommodate other gender roles and sexual differences if people can play the good life parts. Obviously, an adult has a role to play in a family. He or she has conscious awareness about it. Male adult isn't that responsible in early years of adolescence, what we have been reported with. If we look at female counterpart, she is a bit mature. If even she isn't, she wants to show some solidarity with the concepts of responsibility. That's the other factor contributing to this multilingual identity. The first one is the sexuality; the other one is family role. Let's assume that the one who is an adult is enrolled at a place of tertiary education in Karachi or London. We love referring back to some popular cities of English zone: London, New York, Cambridge, Massachusetts and Chicago. I had a word with a friend a couple of days ago. He said, 'Chicago has gotten many coloured people and its own policy'. This can also contribute to the third or the fourth factor of multilingual identity of an adult user of language. Remember you have to use the word language here because we think that no adult can participate in the absence of language use in this particular case. The race, ethnicity and colour contribute to this identity. If you go back to your own province and the city, many groups of people speak different languages. They have different colours and body shapes. Sometimes they have different dresses. They style themselves different. They are in different life stages. Some are too young. Some are senior. Some are happy. Some are sad. It is referred to as life stage. Multilingual identity has many factors to contribute and is followed at the sexuality, family, ethnicity and life stage. Another one that I can remember is occupation. The one who is an adult even if he or she is not placed at a tertiary level of education has to do some work. A man has to do it. We can fancy that women can do the same. The world is getting really expensive. You know that we can't afford unless and until we do some work and get some bucks to spend. A recent text is reported with that those who are in London and move from the place to the place of their birth or their family in Pakistan's Punjab. They have gotten their choices of language and use Arabic in their religion, English in families, switch to their family language—I guess Punjabi—and some European languages. There are lots of identity constructs when it comes to the choice of language. This multilingual identity can be

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shaped into structural behaviour of the human body in the presence of the identity of language or language identity. The very basic idea of language identity celebrated with is language inheritance. The sexuality, family role and occupation are some contributors to a multilingual identity.

Knowledge of inheritance or language inheritance may be made functional in English universities for the use of the principal idea of language support and family affiliations to new code developments leading to language structural debates of the complex tapestries of meanings. For instance, your Urdu may be semantically adjusted to the structural performance of English in the University of Karachi. A kind of discursal patterning leading to other central units of language knowledge is established to be studied for the attempt of acceptance and introduction of multilingual identity in the city of Karachi. If I can depend upon a long text for the description of a discourse, it is more post-structural in the sense that whatsoever is developed into a consistent way for the qualification of a structure is pushed up to the developing work of the non-past, or the present uniqueness of the being and the world and the future performance for a higher similarity rate of the structure. The structures are commented upon for the structural organizations. A discourse is less object identifying and more object creating in this post-structural performance of language today. An English user in London may use their non-standard variety to continue using Standard English—if this serious and inseparable form of new code development is not rejected—by placing their experiences and language knowledge for the structural similarity of the language in question. I think he or she can use their language similar for the structural similarity for Standard English and different for their placement in their non-standard language, overlapping the shared value with the language of English and forcing it into the structures of schools and universities. We know that that language of the family is different from the school, the school's different from the university's, the university's different from the state's. The object creating form of the language seems to be a good fit for a multilingual identity this way once it is confirmed that the community of scholars may transgress the conditions of the structures seeped into the past of the books and the history of human speakers and promote the subjectivity of acceptance of object conflicting paradigms of creating and differentiating. The complexity is too high for the end user if the environment is left free for negative interferences of actions and feelings. I would like to support the cognitive and emotional sides of the speakers as constructive constituents of language knowledge. The negativities are more synthetic organization of politicking before the speakers' engagement, involvement and agentization.

That is, a language inheritance has the one who inherits it from their parents and shows some good affiliations with it. There is a good binding between the language and the language speaker if it has been inherited. Sometimes, language users want to prefer language affiliation to language inheritance. For instance, speakers of Punjabi want Urdu

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as the language of communication. Their language of affiliation, Urdu, is more important and structurally developed, controversially true in this very sense of post structural behaviour of language knowledge, not language subtractions, than their historical language of mystics, music and the largest human population of Pakistan. An Urdu speaker whose population is too thin to realize in terms of their human population in Pakistan—but the language knowledge is too immense to be contained in the nation state system's functional role for a modern welfare of Muslims—can show their affiliations with Persian, English, French, Hindi and Punjabi. Turkish Muslim families lighten their doors and walls with the phrase Ramazan Kareem in the month of Ramazan, the Holy Prophet's (SW) month and the Muslims' most loved, popular and practising month of 29 to 30 days. The same phrase is frequently used in Urdu speaking communities of Karachi and Pakistan. This way language inheritance has language affiliations. The same sentential agreement is negated too. The Punjabis' used to be negative with their language inheritance in the recent past; but its young, educated and modern schooled speakers want to be connected with both languages: language of inheritance and language affiliation. Even those handsome male Muslim Pushto speakers at those tea shops were using Urdu proficiently. The relationships must have cognitive and emotional bindings with the speakers. The affiliation is more into this two-bindings' description of language identity. This language affiliation, that's the second part of language identity, is developed with some emotional thinking generating bodies of human values and this part of this multilingual identity and language identity is perceived as widening participation (WP). I think that the same has a strong relationship with some concepts of diversity in an American literature of educational system. Let's refer back to Kathryn's Literary Instructions in Multicultural Settings. This is how a multilingual mind develops. Literacy and sexuality with some family role having some occupational busyness, ethnic inseparability, life stage contribution, and some other invisible cultural episodes of life should shape into this choice of widening participation; this participation is a step towards multilingual mind development.

I think, we have placed ourselves in the two terms in these 25 minutes successfully: multilingual identity and language identity. The conceptual growth is frequently reported in the UK, traditional and conservative English communities of some subjectivities of life practices, and the US, a STEM-based performance part of the world radicalized for technological improvement and community networking. Both are more expansive than Pakistan. The issue of monetization is too serious and can impact the growth in a commercial, consumer-oriented, and cosmetic talks of men and women for a bad representation of a multilingual mind when someone from the developing world lands and enrolls in one of the institutions of higher education of them. We visit the countries frequently and want to live the way the lifestyle is offered there. Let me read some lines

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from Posh Talk. It has introduced some degree of this concept of the widening participation:

Prosperity depends upon a vibrant economy, but an economy which regards its own success as the highest good is a dangerous one. Justice and equity must also have their claim upon the arguments for educational growth in a social landscape where there is a growing gap between those who have and those who have not. The importance of social cohesion can't be ignored.

You know, this cost of life on this planet seems to have defined the conflicts of the issues of the WP.

One of the issues of it is globalization, obviously. Please remember the WP is promoted in higher education. This higher education invites adult identities. These adult identities happen to be multilingual in most cases because universities are usually located at such centres of some beautiful cities of the world that attract people from different parts of the world because the growth of the nations and the countries. One of the first issues of the WP is globalization. Please remember globalization has a hegemonic role to play at times. That is, global liberty may depend upon international and improved communities. Sometimes, we can find ourselves into a postmodern and neoliberal controversially colonializing section of life practices; but that is referred to as globalization because that is where, you know, people can move towards. They want individual liberty. They need their rights and want to do things beyond the central control of their own systems of governance.

Global liberty is controversial at times. Global participation is again translated from those improved communities. Everyone at different centres of the world has to follow it, with some relaxation. That following, I think, isn't bad if it does support human welfare. The other issue of the WP is urbanization. The community networking at a bigger thematic arrangement of human movement that is unavoidably religiously true for the sake of knowledge, guidance and good practices is subjectively arranged for the object conflicting section of life to a resolution of acceptance and growth of togetherness improved and managed with technological swiftness. The university practitioners, including teachers and students, must support the idea of community improvement. This community improvement has this knowledge of structural development. This knowledge of structural development—if it's centred at some religious movements of familial relationships—must go on. It must move to some technological growth. I think that is what is happening and it does create problems even if you live in your own family. I think one of your parents can show some resentment if a girl of theirs is connected with a virtual social networking and begins showing physical social aloofness. This technological growth can have some

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sleepwalk experience for some human beings too, right? That's the negative side of it; but, at the same time, you know, it does travel from religious movement to technological growth. Somewhere this transition gets contradictory because of some physical manifestations of human hands, not because of human minds, right? Human minds have gotten their religions and interpersonal communication. They operate the same way. Even if that has some interpersonal communication development, that does play its part that, say, compassion and love and in-group and out-group feelings; but that is what that means is movement to technological growth. The growth is really significant these days, you know. You have seen lots of software packages improving our human voices from Dhaka, Sri Lanka, Kabul and, say, from KPK's Topai and, you know, some towns from the city of Karachi. We can have all of these voices with the help of technological devices and services.

The third of the issues is social justice. There is a good website on social justice. I would like to share it with you. It is aimed to improve postcolonial liberal foci in European global history, that everyone has their rights to assert. They must be given opportunities. There shouldn't be any problem in the communities. I know that there is a difference; but there shouldn't be any problem between privileged and less privileged community members. They should be given access to education, employment and the rights of their own languages at certain points of human expressions. The universities in the UK and the US have lots of plans to share. They do include the issue of social justice. That is, if someone from Pakistan can have their say and if they cannot use the language, they can use this translanguaging participation of human behaviour. Human interpreters are frequent in official meetings of national delegations. This has a different mass level operation of human adjusted life practice of knowledge and living.

The most interesting part of the identity is marriages as social institutionalization of human behaviour of language referred to as social cohesion, that they can avail this opportunity of cross-cultural marriages and in the US and the UK. We know that we can't do it in many Arabic Muslim countries. I do not know if it is practised in Iran. However, this is allowed and promoted in the institutions of learning in the US and UK. The promotion has an obvious support of their curricular performance for national boundaries and political systems' arrangements. There's a good history of cross-cultural marriages in such countries. The minority-minority relationship and the minority-majority relationship are two examples of the description of social cohesion promoted by the concept of the WP in higher education in the UK. Economic competition is another factor that the WP promotes, that it has its own role to play. Those who do not have lots of money to support this tertiary educational experience, you know, are allowed to shrink themselves up to two-year associate degrees. The University of Karachi used to have this degree. I don't know if it has today. If you are enrolled in a four-year education system and think that you can't afford this full-length programme because of time and money, so you may be given this opportunity of shrinking

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this experience up to two years. The economic competition is severed with a low income and dropout cases in the US and the UK in tertiary education. Education aimed to promote scholarly activities is found limited to consumer interacting institutional framework, that is, a two-year degree needs to be conferred to the candidate if he or she can't afford the four to five years. We know that the four to five years are immense in terms of institutional planning. If the individual can't afford it, he or she can be given a degree of two years. That is more consumerist(ic) part of life of the day. If this institution can't afford this, there is a substantial amount of growth of inequalities. This had a different phase in American schools if you can recall here. Money-based WP issues are also used to promote equal opportunities to reduce this growth of inequalities and lack of social justice because of economic competitiveness. Those who are economically rich may have a different state of mind; and those who are poor will have to behave differently in those UK and US universities in general. Right? I know that there are some exceptional cases from the country of Pakistan even it isn't that strong in terms of its economic liberty. Let me give you an example of a university from London. It is Millennium University. We have a millennium mall here. Millennium University invites everyone. Those who live in London may join it. We know that London has 300 language speakers today. You can imagine the influences of language inheritance at the administrative part of educational knowledge construct at and beyond lecture halls.

If you can have a look at all of these points that this multilingual identity has this language one, that multilingual identity and language identity can be grouped together or to be fostered at the framework of the WP at tertiary education in some English countries, for example, the UK and the US, this millennium university invites 300 language speakers to be a part of this becoming, that is, discourse here. This other identity which is usually socially constructed, right? Please remember that this is usually socially constructed. If you go back to the course of Coursera, the lecturer wants to say that human language is a biological phenomenon. When it comes to an adult identity, it is more social. If not social believably, it compares with biological minds. We know that's a bit controversial because it has this biological relationship; but as it comes to this adult part of literacy and adult identity, the biological means become secondary and social construction becomes primary. That's more discourse developing and interacting. That's more objectively conflicting, right? That is, there are lots of objects. Because of the discourse of becoming, whatsoever is said, whatsoever is thought out, whatsoever is seen and whatsoever is commented upon becomes a part of the construction of the object, right? That can be critically evaluated later. I think this is what is happening in adult life practices, that the adult has gotten some conscientious experiences of language expressions:

This is good.

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This is bad. This is good.

This is bad.

This is good.

This was good in the past, but this isn't good today.

This was good yesterday, but that isn't good today, and that won't be that good tomorrow probably.

Two can't be good together with us.

If religion was good in the past, why can't it be good today?

If this science is good today, why can't it be that good tomorrow?

Why can we have technological growth aimed to promote the same religion, the religious framework of belief system of one god, many gods, and many gods, and many prophets, and so on and so forth?

This objectively conflicting part of adult identity, you know, can cause inconsistencies of the description of the discourse; but there is obviously some harmony, that we will look for; but this objectively conflicting experiences of, let's just say, tend to cause this hindrance against the required subjective harmony because of this social construction of the same. Let me read some lines from the same book.

Please read for some minutes drawing on Weeden, and Cameron, and Kulicka,

The constitution of identity doesn't appear to be a free-for-all, or a trivial, ephemeral affair, in which individuals mix and match designer identities instead. The processes, through which identity is constituted appear constrained by the discursive practices to which people have access and links to the psychological and emotional feelings that individuals experience on both the conscious and subconscious level from constant repetition of these practices. The constitution of identity is also framed within social and historical contexts, in which there are substantial material, social, and political inequalities.

As Weeden suggests, individuals become the state and subjects of discursive struggle for their identity in which subject positions are temporarily inhabited as individuals' identity. This positioning of the being is subjective. I continue here:

While post-structuralist discourses view the discoursing subject as always in the process of becoming, humanist discourse is regarded the discoursing subject as possessing, a sensualized identity either through process of socialization or as

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biological events. Identity is constructed through improving individuals. The characteristic that inhabits them is to be located in the scheme of things and be made other reflecting on my experiences in schooling in Nottingham in the 1960s, and 70s. I reminded you of the difficulties for young people, of being other and being made to stand out from the crowd. As a result, my Welsh heritage, teachers asked, why I couldn't speak my own language. Why my country hadn't been turned into a car park and why I had such a stupid name. The othering was a way of negatively, emphasizing difference in the classroom in the community, where most children were from English mining families, I was not.

This conflicting part of it hinders this subjective harmony required for social positioning of the being in a discourse. I think that's what postcolonial is. If you go back to the postcolonial concept, it has a placeless notion that I said *mohajirat*. Let's discuss something about this language. We know the language has its culture. The culture has some sounds, some symbols and some texts to share. The very first part of it is the arrangement of the sounds, that is rather phonological that a phonologist or a phonetician is good at, not because this is about the sound, but this is the being, right? Please remember it is not about the sound, it's about the being. The sound, we know, the software package is always good at. Its very sound that you hear through this device is good. It's better than the sound that you hear within the classroom of linguistics. There's a good part of it. The sound improvisation is better when it comes to this technological improvement; but, at the same time, you know, that the sound is less important than the being, that produces it for some meaning and interaction. It's just where spoken interaction starts from. That one of the first human behaviours of a multilingual mind or identity is how it is generated. This audio-video visual transcription is more fixed; it doesn't change. It does restrict the liberty of the being differentiated from the rest of the world. The whole person is really important, more important than the person's, audio video transcription. This becoming part of the being is more postcolonial, more discursal, beyond the concept of fixations of human liberty.

Let's summarize. I tried to introduce multilingual identity, with the help of certain factors. I came back to language identity. I was trying to relate both of the concepts of the identities, with the help of the widening participation promoted in tertiary education in the UK and the US. The widening participation has a number of issues to share. Two of the serious issues are social justice and competition. Millennium University invites 300 language speakers to become a part of the discourse of those knowledge constructs and frameworks of the universe. We have to have this identity through this educational platform. It's really difficult to go beyond. We know that the one who comes to a university speaks a non-standard language. We also know that there are thousands of thousands of thousands of people outside the university, who have their own languages and love talking. Their language behaviours are usually realized and analyzed in the territorial boundaries of

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educational relationships. It's really difficult to get out of this institutional framework to talk about adult multilingual identities. At the same time, we do see lots of serious problems in this neoliberal phase of life. The tertiary institutions tend to behave like a society of consumers.

Students have become like consumers, right—there is a concept of marginalization that laissez-faire learning community network seems to have an influence on the decisions of educational institutions of tertiary level. They may want something else later. Since education institutions aren't that economically strong and financially free, they can accept their requests, not because that they are financially weaker or externally influenced but because they think that those who are in the institutions should be entertained, supported and emotionally valued. We know that there is a good concept of mass higher education today. The education is really important and everyone has to go through this lens of higher education. Because of this consumer society, mcdonaldization business and this laissez-faire community, we see skills-based performances of universities as professional institutions as they must equip the students with some skills that they can use for their continuing life practices. Even if they want to have some money, they should use them at certain parts of their places. They can do it at home. They can go to an organization, spend some time, use the skills, have some bucks and come back and try to improve themselves this way.

One of the university skills is atomization. I know that this atom is a concept of pure sciences; but the same has been used here. Academic writing, for instance, is more exhaustive in terms of text development. Prose is more exhaustive than poetry. A couplet is easy to compose because of a small quantity of words' use. The prose needs more words, continuation and idea support system. Academic writing becomes rather tedious. Reading, researching, concept development, justification, exemplification and description and many other regular features of this natural exhaustion of writing practices are reasoning and science promoting sections of language use. A native English speaker in such a university of London may resist this skill as he or she rightly feels their language knowledge. They avoid as they think that they are far better than the speakers from the non-English world. This performance that the university is aimed to promote is irrelevant and unnecessary for a native English speaker in London. The skill should be taught to us, they think, because we are nonnative and linguistically deficient in the city. However, this academic writing is atomized in one of the skills of the university that supports the idea of lack of subject discipline. The one who uses this academic writing isn't the learner of the language. In fact, he or she is the learner of a specific discipline. The writing is used across disciplines. It isn't specified. It isn't located at the point of the language controversially. Even in that case, you use the language unavoidably.

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The other skill of it is pluralization of literacy into literacies. I think the term literacy is quite fashionable. It is regularly used in some seminal literature of multilingual communities of education. That is, the one who is in the university has to be a multilingual. For instance, if you are in one of the universities of the country, you should have an opportunity of getting to know about different international languages, for instance, Arabic, French, Spanish, Italian, Persian and Bengali. There are many departments in the university offering these languages. There are many students studying all of these languages. The discourse of this adult identity must be academically driven. That implies it must have an idea and its exhaustion into words. The words must be immense in terms of quality and quantity.

There must be a good social cohesion or social relationship. The one who is in the university must not be socially subtracted; he or she must become a part of a greater community of the city, the nation, the country and the world. He or she must know the city is different from a town and a town from an urban part of the country. There must be some local varieties and relationships. All of these multilingual, academic, social, city, and local performances of an adult identity in a university should be used to pluralize literacy to literacies. That is where heterogeneity or diversity governs; control is shaped into. It's where the postcolonial, neoliberal controversially colonizing section of life is determined. The third skill is the language standardization. I think that's the easiest one to comprehend because you love the concept of language and its standardization. We know that those who come from different British schools may use their non-standard varieties. If someone comes from Aga Khan school system, he or she can use their own non-standard Urdu. Memons or Gujratis speak differently. Their contributions to business and education in Karachi are immensely felt. Similarly, those who come from some government schools may behave differently. Someone who comes from an English community-based school can have a weak grammar of the language of Urdu. Where do we see the right part of the language of Urdu in the institutionalization of language organization? That is questionable. The university can reorganize the same and offer an opportunity of language the standardization through its texts; one of it is obviously spoken and the other one is written. It does offer lots of readings and give opportunities of writings. It's really amazing in terms of the opportunity the person who is at this place of learning enjoys. With the help of this language the standardization and some other parts of certain other skills, the adult identity retainer can develop their positioning of social class, that I place myself in a low social class or high social class. I can go beyond this economic constraint of classification of a community or a society because I am too educated. I have to learn it; even if I don't have money, I can't fit myself into a low-income community. I have gotten money, but I can't match or compare myself with some good individuals of the society; if not the community, so where can I fit myself into?

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This is where you can develop the concept of social positioning. The basic British classification is low and high binary relationship. The complexity of the relationship is discussed in both British and American social class stratifications. The basic contribution of the binary seems to have some relevance with minority elites' language use as the standard for every English speaker while the American idea is majority use of popular democratic values. Cockney's user shows physical strength, vigour, passion and carelessness as he or she is partially educated. However, posh users are shown with some physical weakness, social distance and lack of sexual desire. That suggests that they don't get married happily or easily. A posh user loves talking standard language. The variation between multilingual masculinities and multilingual femininities are important. A boy or a man at the place of tertiary education can use inclusive and exclusive pronominals uniquely. They can use *I* and *they* a lot. They can also use *we* for inclusion. They love using *they* and *I* and multilingual masculine behaviour in classrooms of certain British universities. At times, their wittiness has its own social positioning. Some young participants resist and matured ones are likely to go with conformities. There is an opportunity of flirtation. People are apathetic in general. At the same time, they can show some empathy. They are asked to standardize their language in the university. On the binary opposite side of the sex orientation of adult identity of a multilingual community in a higher education in London, we see that women tend to behave like girls in general unless and until they are given lots of challenges. They want to show some solidarity with conformities and social responsibilities. There is a good effort of theirs for the development of girl power. They love showing their conformity to their own social values. They love using inclusive pronouns, like *we*. They are also asked to standardize their language. There is a good, good personality on the side of the femininities; but they are part of consumerists' community, if not feminists'. They want from the university; the university has to entertain. It has some reasons.

Let me summarize today's talk. I tried to relate the beginning with the last two to three posts. The very last post has the initiation including this multilingual arrangement of some Londoners. Today, I tried to explain multilingual identity and develop it into a language identity. This identity has a relationship between language inheritance and language affiliation. Both multilingual identity and language identity can be grouped into the concept of the widening participation promoted at places of tertiary education in the UK and the US. UNESCO's report 2006 has lots of issues to share. The two most challenging ones are social justice and economic competition.

There is a good discourse that a university develops and offers. One of the universities that is here is Millennium University that invites 300 language speakers for a part of a discourse of the knowledge construct framework. Adult identity is inseparable for these conditions of the description of multilingual identity in postcolonial contexts of higher education. The social construction is likely to affect the biological birth of the being. The notions of the

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social construction and the development of the biological body, even if they are connected, hardly support in such mental spaces of universality. The object conflicting life, rather than object identifying one, needs its subjective harmony, as a result. University staff works and promotes. Academic writing is challenged in American schools and British lands. The skill is central to the intellectual exhaustion for reasoning and scientific development of technological growth for human control and welfare. The person who speaks the language is more important than their own speech. University skills are central to the achievements. The global market influences them. The institutions tend to become a part of consumerist societies in this neoliberal world. The students are like consumers. There is a good materialization because of a *lasse fairz* community network. That is, people from different social backgrounds can become a part of such tertiary institutions and want something because of this consuming part of life. The institution that is aimed to promote knowledge and wisdom—that we can't do so—has to comprehend the behaviour of the user or the consumer or the student. This is what it is happening in the University of Karachi. Then I have tried to explain some university skills with us. Universities have become professional institutions and can offer some skills now. The reason has already been given here. Writing is resisted in some English communities. It is atomized and beyond a specific subject or discipline. It's across lots of disciplines. The second skill is pluralization of literacy to literacies. The informational transferability increases with writing's atomization. The third skill is the language standardization that we meet for in the university. We try to standardize every piece of sound and semantic. The multilingual education's course of yours isn't aimed to promote non-standard language either.

It's a place of some good opportunities of language standardization because those who join such institutions of learning at this level of tertiary education happen to use their own non-standard languages. They should be given some spoken and written ways. They are given many opportunities of readings. They should go with the posh talk and avoid this cockney one. Then I tried to differentiate multilingual masculinities from multilingual feminities. The feminities are more consumer based. The masculinities are apathetic and flirtations oriented. They have gotten some wittiness and social position. Thank you! Have a nice day!

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Let's assume that the one who is an adult is enrolled at a place of tertiary education in Karachi or London. We love referring back to some popular cities of English zone: London, New York, Cambridge, Massachusetts and Chicago. I had a word with a friend a couple of days ago. He said, 'Chicago has gotten many coloured people and its own policy'. This can also contribute to the third or the fourth factor of multilingual identity of an adult user of language.

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PRE-CLASSROOM TALK 10

Can teaching support planning for multilingual education?

The complexity the language displays is much more serious than a brain surgery. Is it true?

Each language has many varieties. How can one for all be established for a multilingual education if someone wants to oppose the colonial control?

There are many British Council's talks on virtual screens. David crystal's are good.

Hina Ashraf's *The ambivalent role of Urdu and English in multilingual Pakistan: a Bourdieusian study* is good too.

CLASSROOM TALK 10

Good morning and Assalamualaikum!

I hope you have enjoyed your days of Eid al-Fitr. Congratulations! You are back in life of academic studies in the city of Karachi. Welcome back! Let's continue discussing the course of bilingual education in postcolonial context and begin our discussion about language planning and policy today.

This topic is seriously discussed in education and language education. The course that we have been into for some months should be used for some good directionality of today's topicalization. We know that language has its own organization. It has its natural planning back in the bodies of human beings. The body's situations in some places and families should help support the topical phrase language planning; and if I can also ask you to go back and reflect upon the basic organization of language with specific reference to its phonological knowledge, you can appreciate that the sound of a language of a human being is usually matched with the one living in the nearest zone of the same individual. The one who is in a caring body attains some physiological order and develops some psychic organization for a language. That's how the same language is planned. It's beyond this educational institutionalization of a formal way of a state system in general unless the same system opposes this organization of human being. How can we recognize this opposition to this natural development of language planning? For instance, the state wants to go against certain ethnicities and races. We have seen such persecutions in English histories as well. There are plenty of examples in Asia and Africa. South Africa has had a serious apartheid system of political arrangement. Pakistan is strategically placed between the historical colonial link to coloured skinned India and glorified tribal Afghanistan. Iran's American past and French influence and recent religious fervour may affect the systemic code of communication here. In this case, the colours, the tribes, the languages, ethnic vitalities and language attitudes may be used to help a student understand the statecraft and its modern values of state system. I was planning to do with a US university in the recent

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past. A good programme of tribal studies had been restructured there. You know, the British had such programmes for their counties and people in the past. The UK borders share their public documents including racial, non-English and educational problems in the 300 language speakers' London. Similarly, you know, some state systems can't support the languages of mothers or fathers, or the languages of sisters and brothers. A local historian's description of three phases of human civilization has woman's referentiality in a polygamous society in the past two phases. The recent one has the head reference of a man for a monogamous society. Pakistan's system allows the last two but places the headship to the man. Some state systems may want such beings to use the language of the system, not the systems of the being developed and continued through the bodies of humankind. So out here, you must notice that this language planning's initiation for language planning and policy in the course of multilingual education and postcolonial contexts is seriously democratic, if not heavenly.

Everyone has gotten the right of organizing themselves in or through their own language and human body at a physical constraint of the planet. If I can rephrase that this language planning and policy has a good phrase of language planning and seriously discussed in education and language education; but this discussion in this course is a bit creative in terms of its rights-based performance. We know that this right is more natural and democratic. We can also call it heavenly euphemistically. That the being is born and attains some good pieces of information in this caring body, you know, who happens to be a mother. The same body takes some shape and begins to speak the same sounds of the ones of a language, right? And the same sounds are organized in a certain way. They attain some meaning and its meaningfulness can turn into some clustered performance of the language, that is, performing organization of the language. The morphemic organization has its own structural behaviour. It's called syntactic organization of human language. It's more natural. It's more democratic. If it doesn't have a limit, we can also consider it heavenly. We can say that this is a gift of Allah for Muslims, of bhagwaan for Hindus, Guru for Sikhs and God for Christians. Pakistani Muslims use Allah and God interchangeably. Both lunar and solar or Gregorian calendars are in their religious mosques. Let me also add a point of human development reportedly true in scientific systems that the genetic similarity between a man and a type of monkey is so same that European knowledge promoted in Pakistan's Ordinary and Advanced levels of British education used to help remember the language birth as an achievement of developed man so much as he elegantly walks, eats and lives in families today is miraculously treated as historical differentiations between the both species. A human being uses the language complexities for their own expressions and belief systems. Please remember that these belief systems do not necessarily refer to religions. They can also refer to some certain decisions, certain thoughts, and certain other religious, irreligious and non-religious ones. The European

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thought of the differentiations, scientific reasoning for the exhaustion of the human mind and the use of the language complexities need to be celebrated in the government planning of language education. There are many other belief systems that the language supports. That is why it has its own anticolonial activity. At the same time, the language has its own constraints, we know that. That, you know, whatsoever is organized falls into some constraint that everyone has to go through and enjoy it. That no one can deviate from certain structures of the language. If it doesn't, it's a constraint-based activity of language performance.

Language planning is so natural. A natural course of action that everyone has to experience if he or she is blessed with it. The other side of it is more state-based national governmental, right? You know, if the government is strong, the planning is easy and its policies can be framed and implemented, right? The same planning has its implementation part. Good and strong government systems can implement good language planning and policy. Since Pakistan isn't that good disappointingly, it has had some difficulties in the implementation phase. I think I talked about the school language, then the family language, then the college language, then the university language, and then the state language. You know, after my discussions about the state languages and its oppositions to the family and the school ones, I see some resistance in the city. I think, that's how language can trigger certain brains and certain groups; but we have to accept, ladies and gentlemen, that the state language is different and it has to be. It has to be different from the language of the one born in a family. It's all natural. Such differences are seriously different, you know, and that's why we should appreciate diversity and difficult complex power relation in cultures of bad and good.

The first point that I would like to talk about the language planning and policy under the framework of formal organization is diversifying literature's productions and introductions to human beings. What is the diversifying literature? It is that people from different ethnic backgrounds can access to. They should be given and asked to discuss multiethnic literature. For instance, we have many ethnicities in Pakistan, right? We have Urdu-speaking as *Muhajirs*, sometimes, Indian Muslims, and sometimes, Pakistani Muslims, Urdu-speaking Muslims, Sindhi-Urdu-speaking, Urdu-Sindhi-speaking, Punjabi-speaking and Siraiki-speaking and many equally good citizens in the city. We have many languages. Under those speaking communities are other dialectical differences. It's really difficult to know all dialects up these state-based governmental provincial organizations. By recognizing multiethnic contributions and introductions to human beings, we as teachers, educationists, and language users can appreciate cultural consciousness, that this part of multiethnic performance of diversifying literature for diversity for a nation in language planning and policy can help recognize or identify cultures. That's how people can appreciate themselves. They can also appreciate others. This appreciation leads to cultural

- consciousness. If the first point can be taken up for this formal organization at institutional level decision-making—I think, the pre-point to this point is my first five minutes of this talk. Then there is another way of getting to language planning and policy that some can use one or many of educational approaches. A rights-based approach is an instance that human being has gotten their rights. They should be given this opportunity of exercising theirs if they can use their languages. Yes, obviously, we have to say. The one who is born in a family can use their language at home and its outsides. That happens here in the city of Karachi. The one who is born in Urdu-speaking can use the language in malls and shops. They can comprehend and reply to using the same language. There isn't any problem in the speaking communities. However, when it is with some other speaking communities, for instance, Balochi-speaking or Punjabi-speaking, they can raise the issue of the rights. They may show resentment that their home language does not help. For this, we need to see the value of the language, that it, if it isn't used, lacks this national organization. Probably, this isn't the policy of the state. So, we see some good welfare state-run policies that are more unifying obviously. Even if it promotes all languages, we can't use all of them. The right-based policies apply to the market. The right is exercised in human families unless a bad state goes against it and tries to disturb them at home. How can they do so? For instance, they stop them. They want to say something against their races. They want to say something against their ethnicity. They want to ridicule such speakers on their state-run media. If they do so, this mental framework of positivity of language right may be disturbed. It shouldn't happen in this language planning and policy activity. I was watching *The Island on Bird Street* (1997), written by Uri Orlev in 1981 for a Jewish child surviving a war of Germans portrayed as Nazis and fascists, with his habit of reading and keeping Daniel Defoe's *Robinson Crusoe* imagining a new world of Americans being persecuted in church religion of Europe.

The other one is approach-based work contains four ways, contributions, additive, transformative, and decision-making. The first one, that is, contributions approach, helps celebrate certain components of the community using a certain language, for instance, Siraiiki of a less privileged, hardworking community of Punjab and religiously minoritized, ethnically different from Pushtuns and musically beautiful Brushuski of Gilgit-Baltistan. So, a componential part of it has to do with separations of certain beings and places and things. That is, that some heroic performances and heroes can be celebrated. we have lots of poets and writers and politicians and scientists here in the country. There are many people in the province of Punjab who are celebrated here as Punjabi speakers. There are many from the community of Urdu speakers, and there are some from Sindhi speakers. We do have such policy here in the country. And then there are certain holidays and then, you know, there are some events too. We try to separate the contributions and put them into some components and utilize all of them separately. That is referred to as contributions

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approach's utilization for language planning and policy. We try to use the same in our own education system. We can also transmit this approach to electronic medium. We can do it in a paper-based performance. The text must be in access. The national poet Iqbal's and the national founder's Jinnah's days are important political events, probably. A political expert in the department of political sciences of the University of Karachi wants to stress upon the eastern values and heroic culture. Iqbal's Urdu and Persian for Indians and Indian Muslims and M A Jinnah's English and intelligible Urdu for the English and Indians and Indian Muslims are circulated and propagated for a global recognition. That's all fine. I think this has no issue; but, Pakistan has more than seventy language speakers. India has addressed more complexities. They need their political space at least. It can be achieved or determined with the help of the approach-based performances; but that's structurally superficial. Even if we can discuss these heroes and holidays, we can't get into the real practice of the language users. That's true. We can operate the other approach referred to as additive approach. It is more conceptual and can help appreciate social stratification. Conceptual development recognizes a community and its language and if the speakers can be socially stratified into lords and servants, rich and poor, and educated and partially educated.

The third one is a transformative approach, an improved version of human thinking. The speaker or the learner or the teacher or everyone in this interaction episode of life can study and critique and set their goals. One can do so by setting some goals for reading and achieving them by narrative expertise in particular contexts. The story has its language, characters and the text's interactant's roles. The teacher or the one who is better at this place of interactional behaviour helps set them. This is an interesting part of language planning and policy. The fourth is the decision-making. Everyone has to believe in certain social issues, like political, economic and natural. Karachi has a natural issue of human population pressure on the administration and settled citizens. Ethnic one is complex if compared with Lahore, Islamabad, Peshawar and Quetta. This lack of the organization has its own conflicting behaviour because of the experiences and desires and backgrounds of those who come from different ethnicities. The decision-making approach may be utilized to address the issues and make them a content contribution to educational settings. We have to make decision and address and believe in the issues. Let me read the lines written on my room's blackboard:

Families regardless of ethnicity and social economic background include young children in a range of literacy events.

The nation-state needs to be developed in terms of economic and human indexing. Pakistan is low here, and there are many other countries that aren't good either. I think we

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should discuss those countries separately. Language education in low-income countries needs to be discussed with some state-run policies, right-based activities and human capacity opportunities. The state-run policies are more developmental and unifying, that language is a resource and should be used as a matter of development, that human beings should be developed with the help of a language, and a specific language should be used for the national development. I think this is one language, one policy, a modern act of nation-state system. A postmodern one is a bit difficult. I think the course is more postmodernist's. If we can use, we can professionally pick Urdu for this national integration because it has some rich history of religion and poetry and literature. It lacks discoveries and economic growth though. Pakistan is negatively affected in this case of linguistic support. The language choice has its own wisdom followed by the country's millions of national speakers. The state policy can appreciate home and global languages that can be introduced in educational systems. Sometimes, you know, they try to use home languages in the nearest catchment areas of educational systems; but I think that the situation has changed radically in the city of Karachi. The one who wants to go to the school has to travel for 30-60 minutes. The catchment area isn't the nearest one anymore. Because of this issue, the language spoken in that particular area isn't represented in the school. That's really interesting. And that's really difficult to comprehend. Sometimes, you know, the policy can use a subtractive approach of bilingualism, that L1 should be stopped and the global language or L2 should be used for national integration. And that's fine. If it happens in early years, that is going to be problematic for certain groups of people. I want my children to use Urdu and English and don't want them to do it for Urdu at school for the very reason of language inclusions and the becoming. They have no issues with Urdu because the parents and the families use the same language and talk English. The children must be empathized for a right cognitive load at the right time for a right duration for their privileges. They should be encouraged to pick a language's literature, read and talk. They should use global languages in their early years if the families can support and help them grow strongly. They can do so; we have learned it in the course. There are many successful families in the country. Karachi has English, French and Arabic as global languages. Mandarin is popular in the education too. The school as the catchment for the residents is a serious linguistic problem, as I said. The teachers', the students', the administrators' and the peripheries' bystanders' languages are potential danger to the linguistic settings of the school and its spread to the minds of the learners. What it results into is that the demographic and the political participation of education has changed here. The one who wants to study in a school has to travel. The catchment area isn't the area of the learner. The language spoken in that particular community isn't represented in it.

We can have a parity participation. It is that the learner's places should be used that include the home. The residential zone should be used for the expression of the being. How come

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can we separate the residential zone from an educational institution? The one who comes to a school spends a huge amount of time at the residential areas and the home, obviously. And that is where, you know, familial coordination comes into its full swing. Can we engage the home in the planning?

By having a language, one can think, reflect, talk, write, read, listen and interpret lots of things. Their language should be made a part of language planning and policy. This one has to be given some good access to some good written and spoken texts. What happens when the language of the user or the learner is underrepresented in a school which is far away from their own residential zone? Probably, the language's evolutionary part is made questionable. We know that it evolves in contact. The birth conditions and family contacts help too. I have changed several places for living in Karachi since 2017. Not a gypsy can do it in a shanty of a crime zone of the city. The residence is not *Muhajirat* at all. It is something a state must think of if it is really serious about educational policies. The university of yours is almost lost in administrative flaws. Rape, gang war, ethnic friction, plunder and lack of basic amenities must be addressed to find a place of educational materialisation for urban improvement. The university teachers have been killed, marooned, financially crunched and politically burdened. The government needs to contact the community of scholars for the privileges and helps the administration improve the lifestyles of everyone. The city's population stress, the girls' majoritization, the religious belief control for protection and political support and hardly rational radicalizations of the youth must be redirected to the discourse and the national goals of achievements and excellence. I could not stay in the city for more than ten years. Can you imagine? I had to speak too simple English in a foreign land of non-English speakers. Can we consider it the knowledge gap between the state and the knowledge seekers? The residential zone helps develop the language and political manifestation. There are some political ideas and social issues and some temporal and spatial participations of the brain and the mind help develop the languages environment. The language that is developed at the start in families and friendship grows into certain political spatial and temporal environment and then it develops into a language and then into language environment.

The third is language endangerment. If one isn't capable of accessing the information in certain languages, he or she can have this impression of the endangerment that he or she can lose the language as an idea of human existence. Naz Rasool discusses it with a prodemocratic concept of language planning and policy. She says that language policy must be democratic and wants to go with this natural idea of language growth that language is a blessed gift of the Almighty. Her opposite ideas to the military governance for the country may be an indication of her community-based language knowledge systemicities of steady and slow stabilities, if I am correct. The language is not contained in a particular political control either. Military governance has to go with the developmental

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and unifying mode of human communication for language and education. The governance of these contingencies has to have some quick state operation achieved with the help of a single language. That language isn't the language of the one who uses it at home. For instance, Urdu, which is spoken in Urdu speaking communities, isn't the language of the state. Even if the language is the same, we know as the students and teachers of language studies that military language or/and state language—even if it is democratic—isn't the language of the one who uses it in families and friendship. The power relationship is too asymmetrical. That means it isn't friendly; it isn't girl-friendly here, is it? Friendly is synonymous with girl-friendly. Rasool wants to go against military governance and suggest a democratic behaviour of language planning and policy. She also resists ethnic violence stressing that this need is unifying literature.

Now, if I can summarize this discussion, I've tried to introduce certain parts of language planning and policy. Language planning itself is quite natural and has its natural growth in the bodies initially. It needs political support. Educational institutionalization can also help with parity participation, home, state, right-based based and human capacity-based languages. Multiethnicity of the city of Karachi needs an encapsulating, inclusive term of living. It has the largest population of Muslims today. Pushtuns and Baloch of Iran and Afghanistan origins have their religious beliefs, musical notes and bright minds maintaining the city as a 24-hour place for everyone. I do not see the place Islamic though. The citizens have seen Zoroastrians, Christian Goans, Christians of Punjab-origin and Hindus. Their emigration is frequent. The policy makers need to make a decision about this issue. Urdu and English-speaking communities are noticeable in educational institutions in the city. I should share some poetic lines of mine that I composed in the years of COVID-19. I was home at a first floor of a house in North Nazimabad at A340 owned by a graduate of the Department of Urdu. He used to listen to music and I had to go to some mosques for tranquility.

The Country.

It's growing again
On a pattern set
Over a thread to ends
Of an urban land.
The county's closed
To reach out those
That a twenty-five years old boy
Of a city of cosmos and commerce reminds
Of a generation of untouchables

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From Indus to the States
But it's growing
To climb back to communicate a plant's continuity
Over and above an encroach piece paved to walk
To its visitors at and off A 340

English Our English by Keith Waterhouse (1994) is on my table in the office of the University of Karachi. Prof Munir Wasti reluctantly wanted his students to be engaged in the language's musicality. I was there too.

Thank you. Stop here.



PURPLE PATCH-KU 2023



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DEPARTMENTAL NATURE

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Good and strong government systems can implement good language planning and policy. Since Pakistan isn't that good disappointingly, it has had some difficulties in the implementation phase. I think I talked about the school language, then the family language, then the college language, then the university language, and then the state language.

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A paper to read

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An opportunity of happiness of mass higher education in Pakistan

Even if electronically produced audio reception looks unattractive in today's higher educational settings of democratic values, its contribution to knowledge wealth seems to have been doing so in an awkwardly created place of mass higher learning at the heart of the city of Karachi. The classroom setting of walls (W₁), wooden support (W₂), wisdom (W₃) and wonderful participants (W₄) are hard to be placed in this economic deprivation of public domain despite this innovative measure of a classroom teacher. Some irreparable damage to the first two Ws in the absence of central administration of the right authorities' money allocation for the physical management, the amazing last two Ws need the discourse alienated from the popular phrasing of classroom discourse here. This quasi-experimental design with an electronic-form initiated interviewing study is aimed to measure cultural harmony, social relationship, intellectual liberty and lifestyle change for the teacher's off-track institutional choice of virtual ways of Google Classroom for it. The institutional relationships with the religious discourse of 'Increase me in knowledge' and current global diplomatic inclinations for the sovereignty of the nation and the state must strive to recognize the problem, its problematization and steps to the participants' liberty to and with knowledge access and its use in their life practices. The study's primary aims are the measurements of classroom's female students' happiness with audio tapes, comments and supporting virtual ways to English linguistics courses with the surveyor and the institutional administrative permissibility for this hybridity in a leading public higher educational institution of this Pakistan's city. One of the findings' suggestions is its acceptance among the participants and central administrative staff. However, its continuation and enhancement are debatable.

Knowledge in its linguistic origination happens to (re)produce itself into a personal and public relational component of the universe the being is fit into and set to move and think and verbalize when necessary. Its linguistic exhaustion in the American world of knowledge is reportedly a modern and postmodern outlook of languaging and

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professionalizing. Academically, this is helpful for idea fixing and its growth towards its ready and/or unaddressed recipients. Philosophically, it pictures the person's propositional delivery through the choice of human, natural and digitally available language.

A proficient speaker may have a good proposition in general. That is, the liberty the being enjoys for their existence and growth for reason is marvelously constrained into the structures of human organizational head sounds, working hands' words, auditory dependence for confirmatory and creative meanings and occipital lobe's connectivity for visual streams, their acceptance and creative restructuring. Chomskyan's American grammaticality for computational arrangements of language knowledge and its operations within the being (linguistic competence) and through the being (linguistic performance) may be related with Russian Lev Semyonovich Vygotskyian belief into language birth into the child observing, imitating, violating, following and leading the world the language has fancied it into the mind and wired the brain for easy psychic and unseen neural plans. In simple words, the constitution of knowledge needs its linguistic occurrence and (psychological) intentionality and intuitive communal collaboration (Matthews, 2006).

Knowledge has its medieval way of universality into the cases of universities. Prodemocratic value added to the efforts of the officers of Estonia, a former Soviet Union country, for e-governance is nicely discussed by Piperal (2019). Khan's (2017) writing about Karachi, religion, liberty, violence and ethnicities is documentary evidence of global universities' verification of data of an opinion biased towards a religious community and synced with global wisdom of better living belief. More to the point, Kabul University for radical change of modernization and Islamization and the University of Karachi for political uplift of Muslim minority's ethnic leadership are not just history seeped into the memories, the border management of the Durand Line for a historic British separation of Indians from Pushtuns for political reasons of academically disciplined knowledge of anthropology, tribal studies, race and ethnicity and religious affiliations has been at some porous display and serious internal and international conflict ridden communal identities of Soviet Union's Afghanistan's communities with Indian held territories' communities in contact with the same linguistic mutual intelligibility of Pushtuns living in Pakistan. The cultural knowledge of almost two hundred century old nation-state system is lived up to today's study and scientized society influenced by the western wonderful ways of living and discovering. Delanty's (2002) projection of universities for knowledge governance should be perceived as research driven mechanism into human mobilization for local and global causes of human and nonhuman rights for social movements, electronic communication for governance in the information and peace pacts in economic and political settings. It is

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further reported that the state, the parliament, the nation, the university and the industry must agree to let the environment prevail academically. The theocratic construct of the state seems to have its shared lines with the constructivist's idea of scholarly development into the population of some democracies. The construct's administration's efficiency that is usually determined with hasty decisions has caused a bad burden to the community of the scholars in state-bound, state-dependent, state-controlling, entrepreneurial and virtual universities. Academic governance at this point of crisis caused by the market and the state both is need of self-regulation, self-governance and transparency. Qaisar (2021) sees the collection and deliberation of the academic disciplines as the knowledge governance with universities as data generating for human nature's description.

Artistic challenges

The current demonstration of artistic value in educational technology is more innovation governed and product dependent. The classroom display of academic discourse has physical labour, social interaction, almost all types of motivations and the speech physiological order for the friendly medium of the air and assisted amplification. The software developer has mathematical representations of human speech labels, say, Received Pronunciation in certain contours and lungs functions and if they can be perceived accessing the brain's neural operation for mental capacity of the environment and its adjustments in unique and general ways. The unique patterns of human speech are electronically generalized poly-phonemically—more than one representative phonic order of access of speech information. The same relationship is historically true with the choice of fonts and their sizes for academic writing and their submissions. The personal writing with an ink-pen and editing constraints is released into MS Office for industrial academic relationship. Stecker (1997) appreciates artistic value as a distinctive, intrinsic, physically benefitting (a complex set of) practices drawn upon morality, religion, economics, therapeutics, sentiments, history, education, society and cognitions. For example, a bit European but influential in the context of current educational development in Pakistan is a Polish kindergarten pedagogical innovation implementation report for the experiential growth of knowledge, innovators' capacities'/competencies improvement and challenges, and a private entrepreneurship-led physical materialization of shapes and structures with crayons and sticks into the learning communities (Jaszczyzyn and Iwona Lewkowicz, 2019). This innovation is a reflection of social absorption into the mind for human competencies from the possessing to the desired ones and professional development.

Fancying

The freedom to be innovative in Pakistan's higher education has been the imagination of digital humanities. The economic liberty for a strong positive national growth needs its

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justification of valued human space for institutional memory and organizational behaviour. The nation and its nationities, therefore, are subject to the order of universal discourse of the subject in question fancying a creative current available to the digitalization of the voice, the text, the picture and the past for a glorious nation on and off the screen at virtually real contacts of meeting, business/trading, and personal engagement (Svensson, 2016). For example, King's College London's digital project of medieval handwriting, religious contact points for traditional marriages in the Islamic world, FMRI with global contact centres, digital data analyses for browsing history, trend check, cyber security and intellectual development, cognitive-neural load for screen reading and text development are probably beyond the limits of the mere technological machine operation for algorithmic data distribution for physical actions of humans and robots for welfare. Szabó (2020) attempts to introduce the difference of this type of reading. Similarly, stimulations on the public screen need their operations' regularity for visual limitations and their promotions to the sight value of the recipients. A good, fresh face for personal identity is more valued because of its intrinsic exhibition of personal relationship than the recurring examples of negatively labelled visual perception of a turbine clad gentleman or a black veil woman of historical past of some Islamic value is a contest in humanities today. Let us call this trendiness for professionalization with a digital throw of the voice, the text, the picture and the (immediate) past fancied as intrinsically valued and physically benefitting, a leap from the fancying phase for a happy life of an individual paying a huge cost of money and mind for its physical regularity in almost bad classroom setting of public places of learning and researching. The sonic improvement, the picture enhancement, live stream, editing, local and international software packages' utilities for synthesis are successful instances of low and high radio and television frequencies under the Government of Pakistan. British voice tends to accept Arabic influence in textual growth on the media today.

Throwing

Intellectual development for work and welfare is an organizational thought of higher education. Its monologic display for a select audience to social values of immediate contacts is usually found in the centrality of the teacher's talk in the form of a formal lecture sporadically spread across the course or some kind of regularity of thinking shift to the course of the subject. The throw of this monetary paid participation of democratic values, almost stuck in today's industrial, mass labour of education at this level for English-governed formulation of higher education in and outside Pakistan, needs its information acceptance in the sensory system of the students as the immersed or wonderful participants (W4) for a pictographic memory, beyond a-plus-and-a-minus radicalization of thinking development, for a partial retrieval in the form of some human speech and projected task completion. Marginson (2022) has highlighted the difference between this

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English patterning of thinking and doing as more globalizing at the expense of local values of regional relationship of living for an electronic throw of intellectual liberty of some constraints of unavoidable globalization for a welfare network with e-university set-ups. The geographical variation of nations and speech community networks need to be reduced to and from the cognitive development of a thought as its significance may be utilized to generate social, material power of nation-states and some social order of electronic throw and acceptance (*ibid.*). That is, doing part of a human is technologically performing or has a potential of doing so. Human performance in the posthumanist operation is caused by the interaction between a human and nonhuman. Mechanical relationship of digital cultures is necessarily intentional and repeating of some degrees of semiotic values if compared with the deterministic operation of technological supporting device language and parts free from human language liberty and constraint (Leeker, Schipper and Beyes, 2017). Digital art, digital surveillance, dataveillance, and digital learning for democratizing are pervasive in the century's exemplification (*ibid.*). The global impact through internationalizing Western democracies' assisted American discourse of language production and corpus development is an obvious reason of language exhaustion to university publications, indexing and UN forums for political care of everything and everyone.

Replacing

What is important to suggest to public universities of mass governing models of work and welfare is their measurements of capacities, attitudes, deliverables and deliveries. For example, Pakistan's HEC's network for private educational enterprises and public funds dependent public universities has millions of students' registrations in the latter for greater social mobility and global theme of women empowerment (through technological devices) these days. As a result, the gender role shift and single sex liberty of the weak part of human labour for intellectualization and economic liberty seem to have caused an administrative requirement of far better spaces and services of educational incubation and hospitality. Lack of lobby for the difference in the constitutional avenues of Karachi and Islamabad may come back to hit the issue negatively in the spaces and social fabrications. Pakistani news agencies' reports about the issue in question need to be diffused into global wisdom (W3) of some replacement and replacing values. Not surprisingly, American public universities' relationships have been severed with their government in the recent past as well because of public funds' decrease and weak constitutional democracy (Abowitz, 2016). Democracy for enlightenment, not for human voting system of representations in the houses of the masses, is the need the university education of mass governance must re-theorize for. The University of Karachi's logo's Quranic (Classical) Arabic verse's three words' translation into today's English *Increase me in knowledge* has aesthetic support of the national poet for

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Muslimhood and the national founder for modern democracy (Akthar, Islam and Rahman, 1978). The verse part is negatively placed for a semantic stretch or its semiotic difference herein. This thesis strength in some opposition has to offer replacing values if the government's agreement of transparency and democracy has been shaped into the demand of global executive power. That is, the government of the developing nation-state, must function to control and govern the places, the people and the things in a naturally distributed knowledge of the universe, religious to scientific to technological. Even the University's city's heritage can be saved with digital literacy and promotion for geo-cognitive life practices of the one viewing and imagining the past and the future. Illsley (2022) seems to have given a reason of this digital transfer for the lobby the authority may need for. The University's classrooms' dilapidation of almost seventy years in the news and digital cameras has already unsaved the metaphorically realized physical classroom walls (W1) to decay and destroy almost century's old design of two students together—a love seat in many places—saved in pair in a wooden structure of the first W (W1).

Google classroom replacing value

The trendiness on the weblinks or first searches with some popular search engines available to English readers, a potentially technological control over human bodies' decisions including the ones of or about educational settings of physical classroom with and without American and European ways of interactions, is a blessing an intelligent and educated Pakistani educationist must feel and practise. Braybrook (2022) in Times Higher Education has posted about the need of physical movement for attention loss repair after 15 to 20 minutes of attendee's reception at their location of a good seat and support. Farooq Ahmed Abro, A Larkanian school teacher, has demonstrated it to become a part of Pakistan's cables for around 2 billion enrolled students of the planet. The Nature or just Naure reports that auditory distraction, lack of reception because of peer whispers and talks, external noise of disorder, uneasy and unsupportive cognitive liberty to space governed by a teacher or a speaker in authority and the attendees' lack of self-regulating listening and subtracting sound and image biases as (audio-visual) speech recipients are likely to reduce educational motivations for life sciences in such badly shaped or created classroom environment (Visentin, 2023). The University of Karachi's rooms for teaching have certainly lost this virtual wisdom for over 40000 visiting scholars. Their scholastic abilities may be reduced to the resultant of abnormal behaviour and misplaced cognition of aberration referring to lack of referential bodies of knowledge and global references of language use for growth and liberty. The throw the teacher fancies has been saved to the easy e-ware of classroom management. Google Classroom, an electronic liberty of some physical limitations of human bodies' existence, offers immense opportunities of learning and teaching, personalizing and self-paced learning and data-driven decisions and

- researching. Google for Education is for everyone creatively competing and leading (Google Classroom, 2023). Wikipedia, one of the most frequent searches for information, has rated it beautifully and termed its service as blended learning for file exchange between students and teachers in more than 10 languages for its over 150 million users (Wikipedia, 2023). Koeppel (2020) sees it journalistically truly educational communication for the most devastating period of all times after the world wars in *Wirecutter* of *New York Times*. The University of Karachi's old and beautifully designed for the past tracks to the rooms for teaching can hardly be used for the teachers' walks in Indian *Jutti* either. Male and female interactional issues in the Islamic community of the lower-middle and middle classed individuals need to be addressed with the global paradigm of learning for everyone for life sciences. The time elapsed from the central unit of communication of the university seems to have added to some social stratifying problems with and without automobiles. Private elitism can be replaced with this democratic value addition to human visibility and voice for no money monthly spent for teachers and students. Off-classroom practices, as a result, may allow the community to express creatively controlled and national ethnics bound time on campus. Electronic limitations of human behaviour may be streamlined with the global governing role of intellectualization, speech production and economic opportunities for physical improvement.

Research design of replacing value

Action research is handy for the teachers if it is ethically improvising. The design takes it on for the teacher's struggle for the voice of the head and the heart to the ears and the spirits of fifty *burqa*-clad and *duputta-shalwar-kameez* suited girls and a clean-shaven boy speaking regional languages in families. Their immersion into it needed audio musicality of togetherness of a season falling into regional winters for some moments at the ends of the English spoken audio talks about language studies and English linguistics, audio-normalized and audio-commented and inserted, for scheduled weeks on the wooden board at the Department of English of the University of Karachi. They were asked to listen to the recorded talks, read some selected texts, finish given notes about the talks and watch English television channels' provided shows at their self-paced mood and space. The university's natural setting for these scholars and planned programmes for extra-curricular, political institutionalizing, academic driven reading libraries, the eateries of hill resorts of Abbottabad's setting naturally shaped and physical health continued successfully. However, the money for the workers and photocopiers and physical interactions for some products' consumption noticeably declined. Furthermore, the games and arts at the Department of Health and Physical Education in the recent presence of a Pakistani cricketer, skipper and cricketing professor from the province of Punjab, Abdul Hafeez, were amazingly witnessed if one was in road slippers of good rubber sole, walking to sit and chat at the two canteens

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or visit the Department of Visual Studies controversially mishandled by some Baloch communities' nationals a week ago or Mohtarma Benazir Bhutto's Chair, a remembering moment of the assassinated first woman prime minister of the Islamic nation-state from the province of Sindh or down to see the political lobbying area, behind the space of the Dean Social Sciences, for a the university's graduate and wonderful Altaf Hussain, the first lower middle-class political leader of Urdu-speaking communities of Indian origin settled as Muhajir and Quaid-e-Tehreek (the founding member of the ethnic movement for Pakistan's progress). More than six hundred complete footsteps for 12-15 minutes, without bags, burden and paper books, was not a bad idea of a walk on a non-pedestrian clean road in an afternoon of this November.

The political past and present, unsafe rooms for teaching and the current wave of visually received female religion for gendered growth of knowledge into the institutionalization were picked to drop the academic voice of information and intellectualization of a forty-three year male teacher in western clothing of the city, politically opposite to the norm setting value, into the globally favoured and electronically controlled system of human communication for education with Google Classroom. The teacher began with normal classroom talk time, unsuccessfully supported it with wired audio amplification in a bad walled space of speech reception, continued with a good multifunction mobile phone for audio recording and its editing with a zero-dollar software package, uploaded the same recorded classroom talks on a class space of Google Classroom, discontinued the room interaction successfully and used his office and house spaces for audio-talks of 30-50 minutes and supporting reads and reels. A good and zero-dollar common season's instrumental music was consistently added to relax the electronic tension of audio algorithm of the teacher's speech behaviour in favour of the ears and the spirits of the young female students at ease. Their on-site and electronic communications were dropped to indicate their immersion into the speech production in their control. They were regularly asked to academically respond for varying levels of understanding and course directionality.

It was a post-positivist study of a likely representation of fifty-one students studying the courses of World Englishes and Language Assessment and Programme Evaluation in the programme of English offered by the Department of English housed in two small rooms of teaching, an old, good library for English literature's readers, some roomy but distracting teachers' places and a meeting room. Two additional rooms including the one in question were not good to walk in and sit for a regular lecture or talk because of lack of administrative control of the departmental support staff. The study was a drive towards a phenomenological point of the university's acceptance as a lived experience. The students were asked to fill in a Google form for their controlled expression of attitudinal acceptance of the shift of the teacher's voice from the teaching room to a podcast like audio recorded

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lectures and talks for twenty hours for a three-hour course design. The most talkative girl, Maha Khair, was asked to speak about the recorded lectures and talks on a WhatsApp call in the interaction of fifteen-minutes. The qualitative data set containing the responses of the choices to the stems was spread over the MS-Excel, theoretically condensed to a scheme of colour from green for the positive bias or support, red's musicality and difficulty for the improvement and grey for the weak binding towards the following statement hypothesized for a good variable generation for numerically improved and statistically guided studies and meaning control for a human and human assisted decision: Electronically controlled support for a throw of the human speech of academic strength is easier.

The following questions were structured to do the statement true qualitatively:

Question 1: Are the audio-talks for classroom learning of the University of Karachi supporting the students' educational requirement?

Question 2: Is the administration happy with this introduction to the campus health?

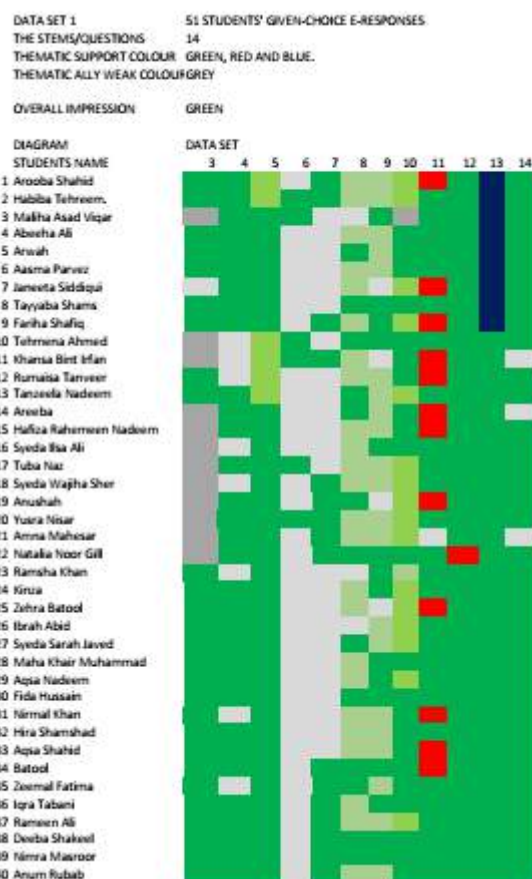
Question 3: Do the talks need quality improvement for global educational requirement?

The same blue has been used to knowledge governance while yellow for educational support in the theoretical construct of a successful operation at the point of the green. Refer to the diagram.

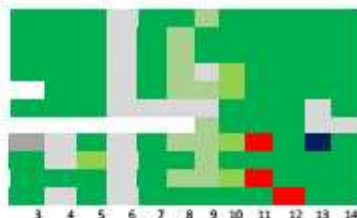
Data set presentation

Before you read the talk delivered in an international conference, please view the data sets 1, 2 and 3.

DATA SET 1



41 Samiirah Rauf
42 Faizal Hussain
43 Aroosa Raleem
44 Aqsa
45 Rakia Alam
46 Khujista Achar
47 Shamim Kousar
48 Sana Naeem
49 Mahvish Nisar
50 Aheena Adnan
51 Maryam



AGREEMENT LEVEL

VERY HIGH A GOOD AGREEMENT WITH THE FOLLOWING HYPOTHETICAL STATEMENT
HIGH ELECTRONICALLY CONTROLLED SUPPORT FOR A THROW OF SOUND BITES
VERY NORMAL OF ACADEMIC STRENGTH IS EASIER.
TECH SAVVY A GOOD SUPPORTING STATEMENT TO THE GREEN STATEMENT.
CREATIVE A GOOD STRENGTH FOR THE IMPROVEMENT OF THE STATEMENT
LOW A WEAKENING AGREEMENT WITH LEARNING ON CAMPUS IN THE CIRCUMSTANCES.
VERY LOW A FURTHER WEAKENING AGREEMENT WITH THE GLOBAL PERFORMANCE.
MISSING INFORMATION



REWORDED SUPPORTING STATEMENTS TO THE GREEN HAPPY GROWTH

- 3 I prefer English typing to its handwriting if the learning conditions allow me.
- 4 I prefer the audio recorded lectures/talks' English listening about the taught-course(s) to their walked classroom attendance if the learning conditions allow me.
- 5 I prefer listening to reading about the taught-courses if the learning conditions allow me.
- 6 I prefer a classroom lecture/talk to a classroom student-student and student-teacher discussion in the available walked classroom setting.
- 7 I want the following improvement in the walked classroom setting: student-student relationship or student's note-taking.
- 8 I am attending Mr Raza's classroom sessions.
- 9 I am attending Mr Raza's audio recorded talks/lectures.
- 10 I rate my classroom attendance satisfactorily.
- 11 Mr Raza's audio recorded and aided talks/lectures are amazing.
- 12 The most interesting feature of the audio clips is his post classroom talk's comments.
- 13 I am happy with the combination of the walked teaching room and the Google classroom.
- 14 I like the audio lectures or talks.

DATA SET 2

DATA SET 2		
STATISTICAL INFORMATION		
1	LISTENING READING WRITING SPEAKING	THE SPEECH PRODUCTION FLOW
2	350%	CONTROVERSIALLY TRUE AS IT DEPICTS THE SAVIE TONE OF THE TALK AS IT IS USED IN THE ROOM OF LEARNING.
3	73.50%	ENGLISH TYPING IS PROBABLY BETTER THAN HANDWRITING.
4	78%	AUDIO LECTURES ARE PROBABLY BETTER THAN THE ATTENDANCE IN THE WALLED CLASSROOM LEARNING.
5	86%	LISTENING TAUGHT-COURSES ARE PROBABLY BETTER THAN READING ONES.
6	88%	CLASSROOM LECTURE/TALK IS PROBABLY BETTER THAN STUDENT-STUDENT AND STUDENT-TEACHER DISCUSSION IN THE WALLED CLASSROOM LEARNING.
7	EQUALLY DIVIDED OPINION	THE WALLED CLASSROOM SETTING MAY BE IMPROVED WITH STUDENT'S NOTE-TAKING AND STUDENT-STUDENT RELATIONSHIP.
8	87%	THE STUDENTS HAD A PERCEPTION OF REGULARITY OF CLASSROOM SESSIONS IN THIS VIRTUAL SETTING.
9	90%	THE STUDENTS WERE FIRM THAT THEY WERE ATTENDING TO THE AUDIO LECTURES AND TALKS.
10	96%	THE STUDENTS WERE FIRM THAT THEY WERE ATTENDING CLASSROOM SESSIONS VIRTUALLY TRANSFORMED.
11	70.60%	THE STUDENTS WERE SUPPORTING THE AUDIO LECTURES/TALKS AS AWAZING.
	27.50%	THE STUDENTS WERE SUPPORTING THE AUDIO LECTURES/TALKS AS DIFFICULT.
	2.00%	THE STUDENT (JUST ONE) WAS SUPPORTING THE AUDIO LECTURES/TALKS AS BORING.
		THAT IS, THE COURSES' TRAJECTED DIFFICULTIES OF HIGHER EDUCATION HAD THEIR PROBABLE ACHIEVEMENT IN THE SUPPORT.
12	88.30%	THE STUDENTS APPRECIATED THE TEACHER'S POST-TALK COMMENTS' INSERTIONS IN THE AUDIO TALKS.
	4%	THE STUDENTS' SUPPORT FOR MUSIC COMPARED TO THE POST-TALK COMMENTS WAS THINNED TO DO SO.
	7%	THE STUDENTS' SUPPORT FOR THEIR OWN AUDIO VOICE INTEGRATION COMPARED TO THE TEACHER'S POST-TALK COMMENTS WAS SEEN TO DO SO.
13	76.50%	THE STUDENTS WERE REALIZING TO HAVE A COMBINATION OF THE CLASSROOM LEARNING SETTING WITH THE
	18.60%	THE STUDENTS WERE REALIZING TO HAVE A REPLACING VALUE OF THE GOOGLE CLASSROOM FOR THE TAUGHT COURSES.
		GOOGLE CLASSROOM VIRTUAL SUPPORT.
	3.90%	THE STUDENTS' SUPPORT FOR CLASSROOM INTERACTIONS WAS THINNED AND DISMISSED.
14	92.30%	THE STUDENTS' SUPPORT FOR THE VIRTUAL REPLACEMENT OF THE ACTUALITY, IF NOT TRULY, OF THE VOICE OF THE TEACHER HAD A MASSIVE MINORITY.

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DATA SET 3

MISFIT DESCRIPTION

14	7.80% FOUR STUDENTS
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ALTHOUGH THE STUDENTS OF THIS MISFIT GROUP WERE REALIZING TO HAVE A COMBINATION OF THE CLASSROOM LEARNING SETTING WITH THE GOOGLE CLASSROOM VIRTUAL SUPPORT, THEY FAILED TO SUPPORT THIS VIRTUAL TRANSLATION OF THE VOICE FOR THE CLASSROOM LEARNING AS A REPLACING VALUE EFFORT BECAUSE OF THEIR CHOICE OF MATERIAL PHYSICALITY (REFER TO THEIR CHOICE OF HANDWRITING TO TYPING) AND CONTENT DIFFICULTY (REFER TO THEIR CHOICE TO THE OPTIONS 11) DESPITE THE FACT THAT ONE OF THEM HAD PICKED THE VALUE AS AMAZING. THE OTHER, TOO MISFIT, WAS KHANSA IRFAN, A RESIDENT OF SAFOORA GOTH. SHE SHOWED HER INABILITY TO SUPPORT THE SAME VIRTUAL CONTROL BECAUSE OF HER OPTIONS OF HANDWRITING (REFER TO 30), WALLED CLASSROOM LEARNING (REFER TO 4), PROBABLY READING (REFER TO 5)

12	3.90% TWO STUDENTS
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MARYAM, A PUSTHTO GIRL, AND NATALIA GILL, AN URDU SPEAKER, PREFERRED MUSICAL INSTRUMENTATION TO THE TEACHER'S POST-TALK COMMENTS FOR THE MOST LIKED CHARACTERISTIC OF THE AUDIO TALKS FOR A POTENTIALLY TRUE

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DIFFERENTIATION CAUSED BY THE CHOICES OF EQUAL ENTRIES BETWEEN STUDENT-STUDENT RELATIONSHIP FROM STUDENT'S NOTE TAKING FOR THE IMPROVEMENT (REFER TO 7).

10	2% ONE STUDENT
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MAILHA ASAD VIQAR, A RESIDENT OF GULISTAN-E-JAUHR, EXPERIENCED THE VIRTUAL CONTACT MORE BENEFICIAL THAN THE COMBINATION OF BOTH KU'S CLASSROOM AND GOOGLE CLASSROOM. SHE MERELY ATTENDED HER SESSIONS IN THE KU'S CLASSROOM AND HER SUPPORT FOR GOOGLE CLASSROOM INTERACTION FOR THE COURSE(S) WAS DETERMINED WITH HER CHOICE FOR STUDENT'S NOTE-TAKING OVER STUDENT-STUDENT RELATIONSHIP (REFER TO 7).

4	26.50% THIRTEEN STUDENTS
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MALIHA ASAD VIQAR, AREEBA, HAFIZA RAHEEMEEN, SYEDA ILSA, TUBA, TEHMEENA, WAJIHA, ANUSHA, YUSRA NISAR, AMNA MAHESAR, SANA, NATALIA AND KHANSA WERE PROBABLY IN A STATE OF CONFUSION IF THE KU CLASSROOM COULD HELP THEM HANDWRITE (REFER TO 3). SIX STUDENTS (AROUND 12% IN TOTAL) OUT OF THIS GROUP COULD NOT SUPPORT CLASSROOM LEARNING EITHER (REFER TO 4).

5	14% SEVEN STUDENTS
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PERHAPS, THE STUDENTS WANTED TO INDICATE THE SIGNIFICANCE OF READING OVER LISTENING IN THIS MINORITY GATHERING OF AN AGREEMENT ABOUT THEIR PREFERENCE FOR READING AND SUPPORT FOR THE AUDIO-TALKS.

2%
ONLY MALE
STUDENT

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FIDA HUSSAIN, A BALOCH FROM SACHAL GOTH, WAS ACCEPTING THE CHANGE AND
REALIZING THE STUDENTS' SUPPORT FOR THE VIRTUAL REPLACEMENT OF THE
ACTUALITY, IF NOT TRULY, OF THE VOICE OF THE TEACHER HAD A MASSIVE
MAJORITY.

13	7.80%
	FOUR
	STUDENTS

YUSRA FROM DHA, NATILIA AND ZEHRA FROM CLIFTON AND DEEBA SHAKEEL FROM
LANDHI TRAVELLING TO AND FROM THE INSTITUTION FOR 20 TO 30 KILOMETRES
WERE SUPPORTING THAT THE STUDENTS' SUPPORT FOR THE VIRTUAL
REPLACEMENT OF THE ACTUALITY, IF NOT TRULY, OF THE VOICE OF THE TEACHER
HAD A MASSIVE MAJORITY. PERHAPS, THEY DID NOT MIND IF THEY COULD COME
AND ENJOY AS NATURE LOVERS AND CAMPUS STUDENTS.

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For references, see bibliography

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The talk for the day.

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THE TALK

The human body has its projection towards linguistic behaviour, approach and develops through some psychological and psychic relationships. The knowledge that is acquired this way has its human placement on the planet.

This linguistic behaviour of human being for their knowledge placement and through their body is an indication of some idea fixation back into the brain containing some cognitive load of communication. The language that has this knowledge has some good reproductions and good ones of personal and professional sections of the universe that the being is fit and set to move and think and verbalise when necessary. And the same is true when it comes to liberty and modern outlook of human communication.

So, all of us have gotten this liberty, we know that. And we have gotten some reasons to justify it. And this modern outlook of liberty that is quite modern state nation based has developed into some individualistic performances of the human mind. The sound that I am using at the moment is my brain's performance for semantic value of structural development of language in general. The same has been transferred into a code of communication of some restrictions and constraints that the sound is unique and parametric and must be equated with its orientation of human speech community generation.

This code of human communication that is English is shared with those who can listen to the same process and reply to it, sharing a certain value of auditory confirmation and its (virtual) dependency back to the brain and the mind is an indication of this knowledge development of the body. The language is immensely improved for the liberty and the reason as a result.

I think that the same is truly depicted in today's technological development even if a picture that is shot today can be compared with the world of the same in no moment of time. This human knowledge and language have also been used for technological language. And it's a transfer and control of the universe of communication of the discourse. The universe is

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the discourse that we as beings of the world and the planet are observed into computational participation and what linguists believe into language birth and constructivism. Human language's amazing performance size in different fields and disciplines of this academic world and post academic developments must be determined to establish its uniqueness to speech sounds produced electronically. So, you know, this university part of knowledge is more medieval, right? E-governance and its acceptance in universities need to establish an inclusive screen impression for Muslims coded on the wires and sent to the brains of the recipients if the developing congruence of the relationship is certainly used for human welfare. Probably, this issue of electronification is a continuation of a neoliberal controlling through globalization and its manifestations in learning centres and business malls. The visual image captured, digitalized and electronically voiced may go back to the ears of the speech communities for a rather simulated behaviour of the natural speaker.

Sight assisted writing in a book that becomes a part of the brain is swiftly translated into a technologically improved world. So, what or who is saying is the same what is written into a code the same moment. You know, this transfer of two disciplined codes of speech, oral and written, is set into a constraint of communication. The projection of university for knowledge governance should be perceived as research of a mechanism into human mobilization for local and global causes of human and nonhuman rights for social movements, electronic communication, forgiveness and information and peace practising economic and political settings.

That is, the parliament that is used to bind the people and the universities and the industries to a system must collaborate and do something through this constructivist's idea of scholarly development into the population of some democracies and this is how that the constructs of administration efficiency can be appreciated and realized in all domains of communication of the world that includes the UK and Pakistan and many nation-countries. We can appreciate all of these systems of education ranging between state-bound, state-dependent and state-controlling governing bodies. Entrepreneurial and virtual universities' professors have also discussed the same, but the challenge that I would like to highlight today is more artistic that the current situation that the human has developed across the corridors of the universities needs its translation into electronic media if the institutional capacity has lost its physical accommodation for.

The University of Karachi has asked 40 000 on-campus students to come and sit and talk and receive lectures. That's too difficult when the rooms of teaching have lost their beauty and the support that the administration wants to lend to has been weakened because of the constitutional democracies weakening impacts upon developing nations' decisions. The nations of the developed world have designed their lands, seas and skies in such a shape of the world that they are unlikely to continue supporting higher educational learning on campus and want to live and fly and see the rest of the globe. The monetary investment that a true university needs for research and design is apparently losing its fact construct

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for the betterment of the beings in the textual bodies of research papers on the SAGE and Pakistan's HE.

The aesthetic values of distinctive and intrinsic physically benefiting a complex set of practices drawing religion, economics and therapeutic sentiments for educational society in certain steps to one's cognition need to be appreciated by the experts and educationists, to make a decision about this transfer of the current situation that the being has developed into a college of such institutional boundaries of universities into some technological moves. So, I have fancied an idea of doing so because of my own difficulty that I see in one of such rooms of the university where, you know, that the same support we look for gets counterproductive in daily continuities. But the university is beautiful and has gotten lots of gardens, pruned up ones too, and there are many gardeners and helpers around.

King's College London's initiated a digital project of medieval handwriting, religious contact points for traditional marriages in the Islamic world, fMRI, and our digital contact centre as a digital data analysis for browsing history, cyber security intellectual development, a cognitive-neurotic mode for screen-reading. Text development for documentation, preservation and referential body for a past act of some minds, may be thought this way. Well, it's a mode of communication that the student, you know, can enjoy at their own liberty. Let's call this trendiness. Let's call this the throw that this researcher wants to shape for a change of value from this physical setting to some virtual liberty and control. This lecture type of activity is quite popular in today's universities, but it's really difficult to have more than 200 lectures, you know, in four months for a student who can't speak the same language, that is, English, here.

It's really disturbing for the one who knows that the student will try to have physical communication, to experience because of their past educational experiences and this current system of educational values controlled and, you know, expressed through the only choice of the language of English. This throwing caused by intellectual development that I see as a part of human organization of the combination of language and knowledge as a development for work and welfare is an organizational thought of higher education that this monologic performance isn't appreciated today when tried to engage all of our students, but in certain cases, we can't do so, you know, if we've gotten lots of people interested in English learning. We can't do that. We can't do that with the students at a place. We will try to draw our voice to their ears and spirits right before we ask them to come back to us. I think, that's been happening in the university's settings today. The physical setting of the university in this very negative restriction doesn't allow them to participate the way the books and the texts and the authors and the researchers and some good intellectuals want us to do so. We have gotten lots of wonderful participants. That's my W1. I want them to have this pictographic memory with this auditory reception of the voice of the teacher throughout this electronically improved and controlled expression on a screen out in this wired communication but that's sent and synced, you know, to the brain and the mind of the recipient as a student.

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English patterning of thinking and doing globalizing at the expense of local values of regional relationship of living for an electronic clarity through intellectual liberty of some constraints of unavoidable globalization for a welfare network with the university, in such apps, is this human doing a part of it who is technologically performing or has a potential of doing so. Human performance in the post-humanist operation is caused by this interaction between a human and a nonhuman, that is, a machine relationship or/and a mechanical relationship where digital catches are necessarily shifted into intent and repeat of some degrees of semi-active values if compared with the deterministic operation of technological supporting device language and language liberty and construct. What we're trying to say here that the mechanical and nonhuman operation of a machine language into these fits isn't the brain that uses the language. This mechanical and nonhuman part of such wires, you know, is a quite repeating, semiotically repeating, but not improving, not creating this moment, but the human being who uses their voices for human organization wants to do lots of things, and, sometimes, you know, he or she can also use the same nonhuman part for a post-humanist operation back to this human behaviour that everyone wants to say in their life practices. What is important to suggest is to value your public university if it is aimed to work and save welfare upon certain measurable capacities active to deliverables. For example, Pakistan's HE's performance is marvelous. Hundreds of thousands of the students have their registrations in public and private institutions of higher education. There are some global themes that the HE wants these communities to grow into, for instance, women empowerment, technology, technological improvement, entrepreneurship and multilingual communities and English cultures; but, if not mistaken, I've also come to a result of sex choice at the institutional settings. Most of us, as teachers, have seen higher education reducing to single-sex. The discourse that crosses the sexual singularities may increase the burden of the need of communal arrangement for a living in conservatives. I don't know the reason. The campus I am in has more than 70 percent human population reduced to single-sex of female nationals of the country for future work. We have also seen their performance and workplace environments. I think they are doing wonderful jobs. We know that single sex performance is going to be a bit different. If a bisexual environment has its own reason, the education that we want to promote is beyond this discrimination of gender and sex, if not gender. The University of Karachi is an amazing place if someone wants to walk into it. The security gates of the Maskan that I have been using for around 10 years, as a teaching staff, and it's just some days ago and I walked up to the department of English. I saw that that there were some beautiful places and plants and there were some beautiful roads for non-pedestrian visitors. Motorcyclists, car drivers, internal mini bus drivers and local three-wheelers were seen helping.

The political space that such physical and educational settings tend to offer is important. Working on it has some difficulties to experience. If constitutionally democracies in the recent past have lost their lustre for policies and public decisions, we need to see a democracy for enlightenment of reason. Human voting system of representation in the

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houses of the masses needs to be right. That's the need of the university education of mass governance that must have a theoretical support for governance.

The University of Karachi's logo has gotten some beautiful words from the holy Quran that reads as:

O Allah, increase me in knowledge

It has the national poet's symbolic value of the religion in texts, talks and departments. This Muslimhood has women's veils, young female resistance and a belief framing mind of speech on campus. The modern democracy that Mr Jinnah wanted to see on the land is objectively conflicting into opposition against the global issues and radicalization of belief contrasts. Digital governance happens to use this binary relationship for a neocolonizing world. We will notice it. Anna Piperal has discussed its positive uses in TED. You know, the one who uses technologically improved screens and podcasts must see a good relationship of the recipients, the participants, cognition and geophysical settings. The physical setting, it is W₂ in my study, has some decaying points. If you have lost the first two Ws, we must continue using the last two: the W₃ and W₄.

By replacing these realms of teaching with Google Classroom, we must see that if we can also replace the value attached to both of them. To get to the idea, we can interpret the trends of European and American ways of positive interactions in the settings of physical classroom in our search finds on the Internet and make it qualify for a rather quick justification of technologically provided control of such texts as proto of conditions and control of human bodies in a placeless organization of human minds. Its placelessness for a Pakistani educational setting as its acceptance for globalization is not just a region but lack of cultural relationship with it in the absence of plans and implementations. I would like to use some pieces of information from some good weblinks on the screen that anyone can get access to. A weblink highlights musical and physical educational minutes before and during learning time in physically available classrooms reducing attention deficit and increasing active classroom attendance. Physical improvement for attention, for attention loss repair, after 15-20 minutes of attendance of attendees' reception at the allocation of a good seat and support is necessary. The lose their attention wants a physical attack. Globally available and appreciated American and European ways of learning and doing can be used to improve the quality of education.

Times Higher Education's magazine reports auditory distraction as a disturbing point of learning if the room is badly constructed or placed to the learning community. The University of Karachi's old constructs and a lack of the right facilities because of bad provincial and federal governments and too weak internal governance of knowledge translation into a healthy behavioural change of settings and moods cause this trouble. The result is that the university's scholastic abilities are reduced to the resultant of a degree of abnormal behaviour and misplaced cognition referring to lack of referential bodies of

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knowledge and global references of language, useful growth and liberty. What is beyond a focus is slipped into a non-idea performance. If we go back to the beginning of this talk, we see that this knowledge developed through language behaviour has its fixation for liberty and reason in support of human organization so that the same human organization experiences this organizational energy and can translate their knowledge into language. Wikipedia ranks Google Classroom in the leading influencers of global learning patterns. It offers blended learning and file exchanges between students and teachers in more than 10 languages for over 150 million users. New York Times for Google for Education in bad times of COVID-19 has a share to follow the trend on this virtual orientation of learning and doing.

I think I've taken a lot of time but tried to organize myself in a way that the knowledge has this language behaviour. Its idea of fixation has its own liberty and reason. At the same time, the knowledge that is liberated to some language behaviour has its code constraint. The code has a similarity with thousands of people, and its uniqueness is retained into the body of the speaker. This auditory penetration has this control of similarity. What is received can control this chemical organization of the human body. That is quite challenging. At the same time, the human body must get this nonhuman power. It must get back to this human behaviour if the condition doesn't allow him or her to become a part of the community on campus.

The design of my research study may be labelled with action research. The modest department of English offered the students my two subject courses: World Englishes and Language Assessment and Programme Evaluation at the University of Karachi. They were organized, religious, suited in Pakistani shalwar-kameez and dupatta and religiously protected in veils or burqas or burkas. A clean-shaven boy was seen in the group too. What is happening in the systems of educational frameworks in the city of Karachi, if not too religiously Islamic, is a clumsiness of the behavioural change with and without the language. Can English patterning for structural developments of the world and the institutions influence the lives of the Muslims in the city? Well, we do not know. I asked the two groups to listen to the lectures, as the university's legal condition is erroneously worded referring to this monologic interaction influencing the old seating arrangement of fixed wooden chairs for the students (W₁), in the same bad setting of the classroom (W₂) for some days. I also began recording my voice for 30 to 40 minutes and would come back to my room to learn to add some musical layer to its start and end before the upload on the Google Classroom. It worked. The music retained the stress of the listener's identity group and offered a release of the informational tension. Gradually and consistently, I stopped visiting the place of teaching (dropped W₁ and W₂), spent the time in my office and used the same talking pattern—that was quite good and beneficial for my students, recorded the voice, added the layer to its start and end and uploaded on the Google Classroom (maintained W₃ and W₄). It was a kind of a lecture, I guess, more monologic behaviour of the speaker for the communities from the city's socially stratified regions.

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They stopped travelling to the campus and began listening to the lectures as talks. The virtual means of learning jobs and task was established for their feedback. I was trying to put forth the audio musicality of togetherness of a season falling into regional winter for some moments at the ends of the spoken talks about the subject courses. The learning weekly schedule was undisturbed, but they could listen to these lectures at their ease and comfort. Later on, some texts and video clips were added to the talks and commented.

To observe the site of the university, I walked to pass the security gate of Maskan. The security personnel were positively contributing to the learning support of the place. The sports at the department of physical education, the tea in a more Iranian cup and the water to drink in an ISO followed plastic bottle at a rustic point, a small mosque for prayers, that I had not entered despite a visitor to the central mosque of the institution, the department of visual studies seen with stencil art and colour on the walls and too many beautiful flowers were improving my feet movement. I had almost lost the physical support after my white car drive to Larkana and its Bhuttos' places of eternal rests in a beautiful mausoleum of blue and white. Blue is religious in Sindh and Islam. The Larkanian land was red and had probably asked me to remember the fight it had had on and above that I could hardly see and feel that time. PCB's Hafeez had coached some students when I passed by the place sliced between a Pakistan Rangers Unit 73 and Shaheed Benazir Bhutto's Chair. I stopped and walked for more than 50 minutes to get to the stairs of the department of English in a Friday's evening of classroom learning suspension time. An ethnic group of Baloch communities had been seen doing bad in the visual studies, unfortunately. A female attacker had killed three Chinese officials of a newly established Mandarin learning by the Embassy of the Republic of China and sabotaged the peace. I remember I met a nice Pakistan Rangers' official on duty before this act of global intentions and highlighted the issue of institutional protection for learning purposes. He was educated and tried to sense the problem. The attacker used the same post-Soviet method of religious radicalism to fall prey to an ongoing resistance against the weak systems of national governments. The colonel lost my contact after a year. His wife wanted to do some continuing education from the department of English. I could not help but sent him copies of two books. The institution is a complex zone. There was also a department with a chair named as the Chair of Mohtarma Benazir Bhutto. Ms Bhutto, a PM, was assassinated in a military government. The Arts Lobby, a popular place for the wonderful graduate and politician Altaf Hussain, the first lower middle class political leader of Urdu-speaking communities of Indian origin for ethnic movement of Pakistan's progress was clean and quiet. He is in exile. The exact walk time was 15 minutes and 600 complete feet movement.

Well, the students of mine could come, walk, chat and talk and read and do their motivations but could not stay focused upon a lecture listening series in the classroom, obviously. The benefits that the administration wants to monitor could not be positively correlated either. Developing nations have switched to search electronic support available now. Two small rooms of teaching for English literature and an old library for both subjects

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of the language were distracting, weirdly thought to be a continuation of learning of Victorian living in the modern state system of Pakistan, were never the desire of the citizens of the past for the present students of mass higher education. The room for English linguistics, made available on the first floor of the department of criminology, as if it had had to offer something forensic linguistically, was away from the same service of humanities. The study had developed into a phenomenological point of the university's acceptance as a limited experience by then.

The students were asked to fill in a Google form for their controlled expression of attitudinal acceptance of the shift of the teacher's voice from the teaching room to a podcast-like audio-recorded lectures and talks for 20 hours for a three-hour course design.

The most talkative and cooperative girl, Ms Maha Khair, was asked to speak about the recorded lectures and talks in a WhatsApp call in the interaction of 15 minutes. The qualitative data containing the responses of the choices to the set of the stems were spread over the MS Excel, directly condensed to a scheme of colour, the positive biases of physicality, difficulty for the improvement and the finding towards the following statement hypothesized for good variable generation. That isn't a variable-confirming study. That was a variable-generating one. After numerically improved and statistically guided studies and making control of human assisted decisions, it was given the influence of post positivistic point of departure to institutional knowledge value and its natural relationships with post-humanist world. So, the statement that I had gathered into it was and is that electronically controlled support for a throw of the human speech of academic strength is easier. The set of three questions were designed to support it. The motivational structure is questioning to myself so that I could enquire the substantiated pieces and people.

The first question was a set of words confirming if I was really doing something helpful for the students at the University of Karachi this way. The confirmation to the question, framed for the participants of an international educational conference at Institute of Business Management-Karachi and typically arranged with an inversion of the statement that the audio talks for classroom learning at the University of Karachi were supporting the students' educational requirement, was enquired to go with the other inversion in the second question. Is the administration happy with this introduction to the campus health? If you have gone with the pace of mine, you might have predicted the predicament of the access to the administration for a reply. We cannot accept if the group was all bad or all responsible for the public affair of knowledge wealth and public health. The government's communication is not good either unless a press is aimed to propagate. What is in a propaganda for a government? May be, an act to think and perform for the nation. Is it really nice to have this way? Communication needs a very big team. It has many challenges in the country. The last question was an inversion of the statement that the talks really needed quality improvement for global educational requirement.

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If you use blue and yellow, two colours, for this theoretical construct of this strategy, blue for this governance and yellow for educational support, let's have a look at this diagram of the data set quickly. If you can have a look at it, you will see lots of green sheds in the cells. There were fourteen stems developing questions. The set of choices to them for the respondents was reported with a high agreement. The students appreciated the use of the audio talks for a sound electronically connected to them whenever they wanted. So, the governance of knowledge was safe and growing good. They had preferred the audio talks to the walled ones in the room. But, if you can also have a look at those six and seven stem cells, they are mostly grey suggesting a weakness to the thematic agreements with the statements. The students wanted to have those physical arrangements if the facilities could be improved. Probably, the discussion could be initiated that way. The happy green growth for the statements is an indication of the students' and the teachers' attention to the electronic communication if they sound wave could connect their motives for knowledge and its results in the lives of the beings placed in the difficult circumstances of the public institution and the country of the developing world.

The students must be trained to use books and other resources of the campus and capable of interacting with their friends and even teachers when they visit the campus. What are those ways? I think, that is more challenging because they must have this parallel organization of scholarly communities on campus in the absence of such classroom teaching and replacement of the same with some audio clips and podcasts. So even if you can look at third stem, the darkening grey was suggested to prefer handwriting to electronic means of communication. Not only did the respondents want to use their upper limbs for writing, they also wanted to see and paper read. Their tactile performance, its believability and its higher intelligence for a traditional knowledge projection were certainly differing from the quick approach to this learning management of massification in higher education in Pakistan.

Another kind of consciousness of some speech and voice is translated into the hands and in some sight agreement on a piece of paper. That's a bit difficult. If you type on a piece of paper or a digital screen, you use both upper limbs. If you write on a piece of paper, you use your right hand or your left hand. You can't use both of them. Probably, you know, they have the complex arrangements of mental presence and its material realization through certain, you know, physicality. I think that's something that needs to be questioned and investigated into and that is there. I think this is really important. Such students of light green and dark grey sheds to the choices numerically referred to must be engaged differently that they should be allowed to experience the world into some physicality of subjectivity and, to some extent, of those objects of the world that can help them subjectify and materialize their mental strength and those red dots can help manifest creative language growth into a more constrained behaviour of the bodies of receptions and productions. The device, the wire, the electrification, the software organization of semantic congruence of sounds and the bodies contesting and comparing their language may encourage a shift of choices and

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liberties of the increased constraints of the language. These students love music and think that some of the ways to it can be integrated into these audio clips. The blue's continuity is an indication of electronic communication replacing the physicality of statistical information. The agreements with electronic transfer of the teacher's voice and its reception at the students' ease are amazing. However, a couple of the students considered them difficult. There were some misfits too, for instance, the response to a stem has four students with a percentage of 7.5. The students of this misfit group were realizing to have a combination of the classroom learning setting with the Google classroom version but failed to support the virtual translation of the voice for classroom learning as a replacing effort because of their choice of material physicality and content difficulty despite the fact that one of them had picked the value as amazing, the other too misfit was Khansa, a resident of Safoora Goth. She showed her inability to support the same virtual control because of her options of handwriting, walled classroom learning and physical reading. Then the fourth and the twelfth stem now with two students having percentage of 3.9 of the total strength of the response size....

You may go back and read the paper.

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NOTE-TAKING

TALK 4

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NOTE-TAKING

TALK 5

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NOTE-TAKING

TALK 8

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NOTE-TAKING

TALK 9

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NOTE-TAKING

TALK 10

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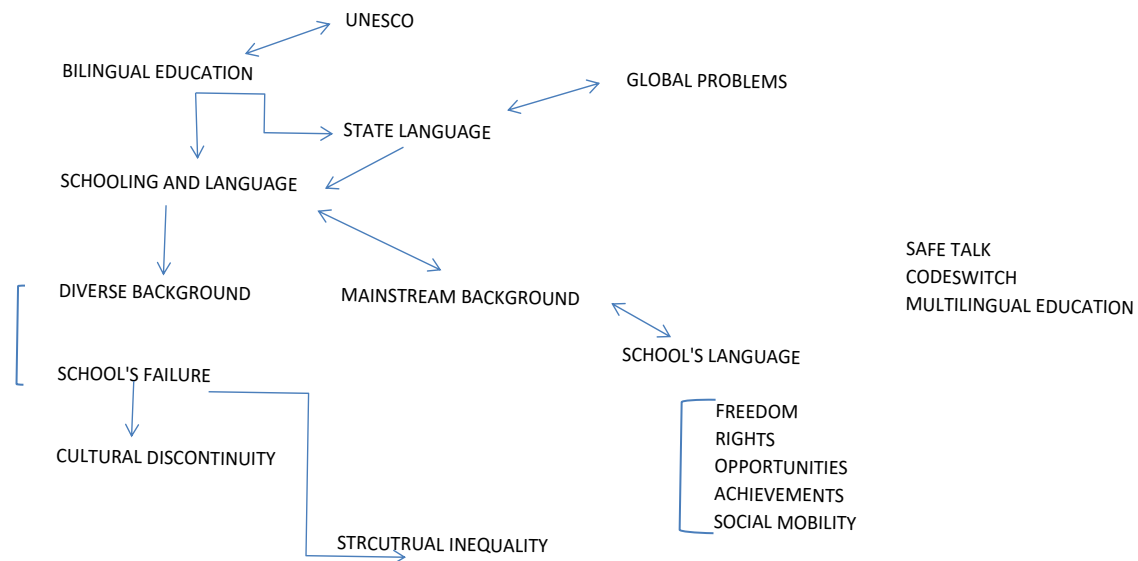
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COURSE MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS
VIRTUAL TALK 4
TF WR
INSTITUTION KU

LISTEN TO TALK 4.
ADD AND CONNECT.

TALK 4

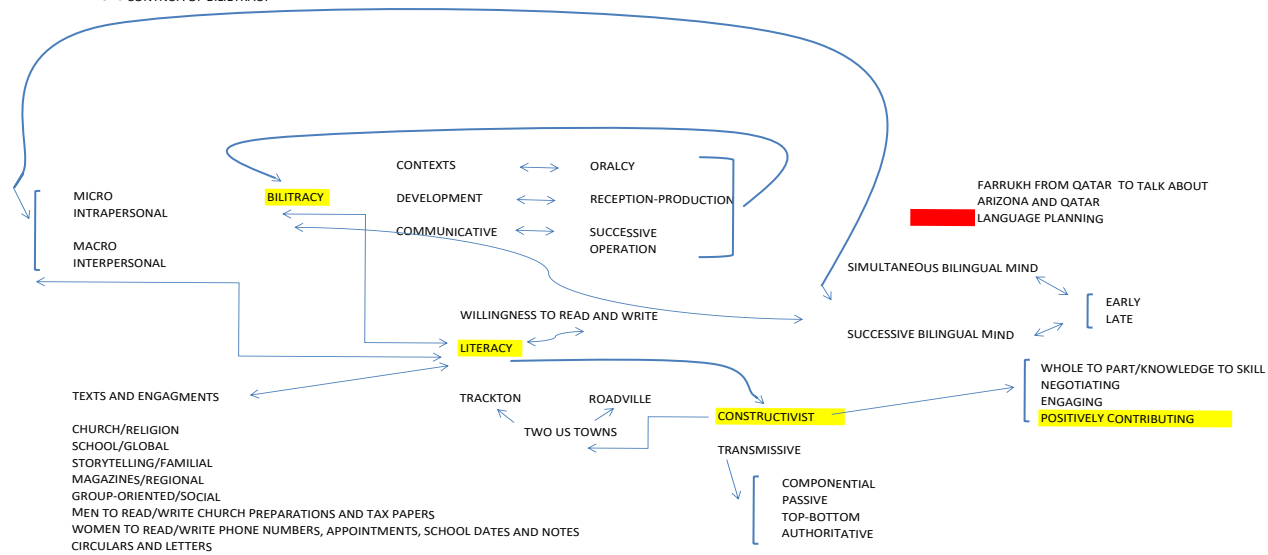
READS KATHRYN'S LITERACY INSTRUCTION IN MULTICULTURAL SETTINGS
FELICIANO'S RETHINKING BILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS
NAZ'S GLOBAL ISSUES IN LANGUAGE, EDUCATION AND DEVELOPMENT



TALK 5

COURSE MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS
 PROGRAMME BS/MA
 TOPICAL BILITERACY TO BILINGUAL MIND
 DEVELOPING POSTCOLONIAL
 READS KATHRYN'S LITERACY INSTRUCTION IN MULTICULTURAL SETTINGS
 NANCY'S CONTINUA OF BILITERACY

LISTEN TO TALK 5.
 CONNECT AND ADD.



COURSE MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS
 DEPARTME ENGLISH
 PROGRAMIBS/MA ENGLISH
 TF WAJDAN R
 TALK BILITERCY AND TRANSLANGUAGING
 TEXTS KATHRYN'S CHAPTER 7 IN LITERACY INSTRUCTION IN MULTICULTURAL SETTINGS
 NANCY'S CHAPTER 3 IN CONTINUUA OF BILITERACY
 DW'S VIDEO CLIP <https://www.dw.com/en/a-welsh-village-saves-its-local-shop/video-64881023>
 AROOBA'S VOICE OVER FOR URDU STORY

LISTEN AND WATCH. CONNECT AND ADD.

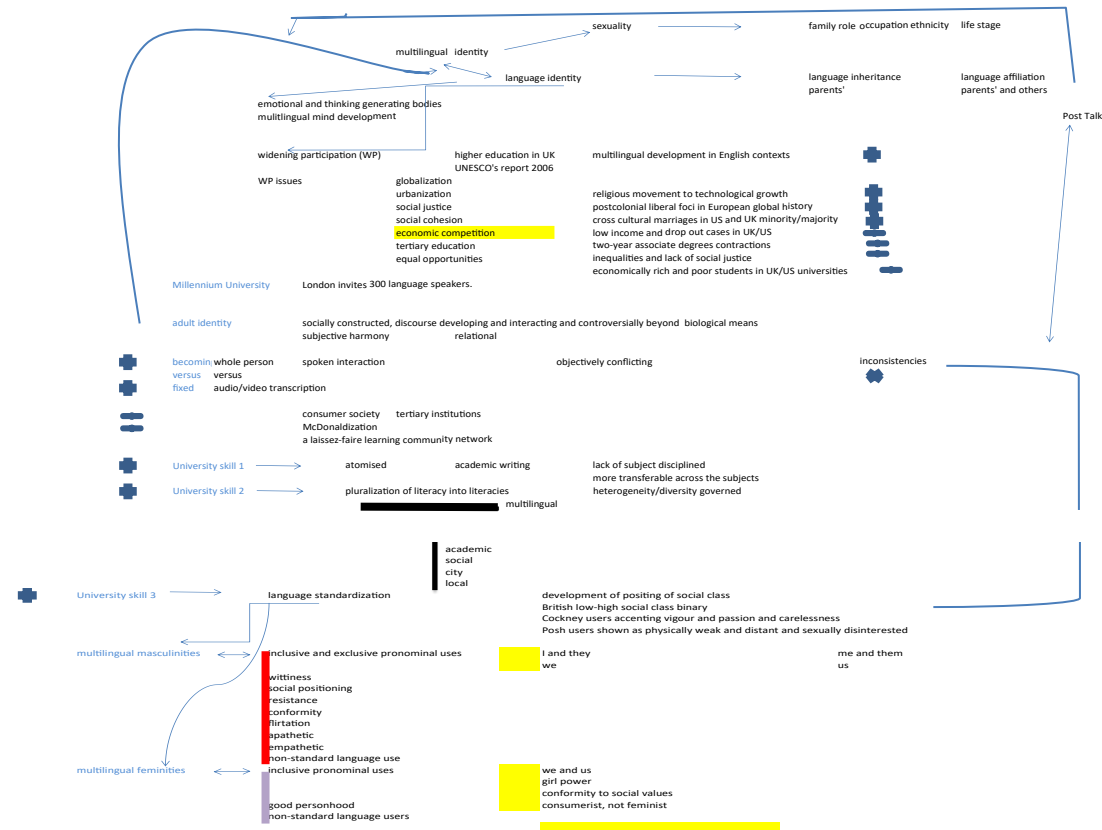
TALK 8



COURS MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS
PROGR BS/MA
TEACHI ENGLISH
DEPAR ENGLISH
TF WALDAN R
TOPICA MULTILINGUAL IDENTITIES
READ SIAN PREECE'S POSH TALK 2009

LISTEN TO THE TALK. CONNECT AND ADD.

TALK 9



TALK 10

LISTEN TO THE TALK. CONNECT AND ADD.

COURSE MULTILINGUAL EDUCATION IN POSTCOLONIAL CONTEXTS

TEACHING ENGLISH

DEPARTMENT ENGLISH

PROGRAM BS/MA

TOPIC LANGUAGE PLANNING AND POLICY

READS NANCY H HORNBERGER'S CONTINUA OF BILITERACY

NAZ RASOOL'S GLOBAL ISSUES IN LANGUAGE, EDUCATION AND DEVELOPMENT

LEON TIKLY'S LANGUAGE IN EDUCATION POLICY IN LOW-INCOME, POSTCOLONIAL CONTEXTS...

KATHRYN H AU'S LITERACY INSTRUCTION IN MULTICULTURAL SETTINGS

T F WR

LEARNING KU

